

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XXXIX.

November, 1946

No. 7

ST. BENEDICT AND THE WORKINGMAN

SAYING that "It was indeed an old, decayed, and moribund world into which Christianity had been cast. The social fabric was overgrown with the corruptions of a thousand years, and was held together, not so much by any common principle, as by the strength of possession and the tenacity of custom . . . Its many religions did but foster in the popular mind division and scepticism,"¹⁾ Cardinal Newman described accurately one of the principal obstacles hindering the diffusion of Christianity.

This condition affected not only the religious beliefs and philosophical tenets of the pagan civilization but gnawed continuously at the roots of the entire social fabric. Before the coming of Christ it was practically impossible for anyone to escape the injustices and inequalities which such a system advocated. And of all the different groups that suffered under the yoke of pagan servitude, the laboring class carried perhaps the heaviest burden. Work, which was instituted by God Himself for the benefit of man, was regarded as something degrading in Greek and Roman culture.

Among the Greeks for example, both Plato and Aristotle considered labor, especially when performed for another, as inimical to virtue. To concern one's self with material objects, as the agricultural laborer or craftsman did, was degrading and rendered the person incapable of the practice of virtue. Aristotle had this in mind when he wrote: "The citizens must not lead the life of mechanics (i. e. artisans) . . . for such a life is ignoble and inimical to virtue."²⁾

The early Romans held agriculture and some of the crafts in high esteem. But the Roman conquests and the introduction of slavery brought about a change which closely resembled the Gre-

cian viewpoint. As a result a freeborn man stigmatized himself by engaging in manual labor. The Stoics, following the teaching of Seneca, endeavored to ameliorate the working man's condition, but they were unable to overcome the traditional Roman disesteem for labor.³⁾

As a result, when judged according to pagan standards, labor was something despicable. Artisan and farmer were for practical purposes synonymous with slave. Into such a pattern Christianity was to weave a new design which was based on the teaching of Christ and the apostles.

Since His teaching was of a spiritual order and dealt primarily with man's eternal salvation, Christ did not discuss primarily and exclusively the doctrine of manual labor. However, His hidden life as a carpenter, His choice of laborers as apostles, His use of parable and examples familiar to the laboring classes, and His untiring efforts among the poor show the high esteem Jesus had for the laborer and his craft.

On the other hand Christ showed that labor and the temporal benefits derived from it were not the primary end of man: "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven." According to the pagan concept, labor was to produce one reward—riches. In the Christian order labor was subordinate to spiritual and eternal values.

The apostles developed and clarified the fundamental concepts which Christ had expounded. St. Paul, for example, was able to write to the Thesalonians: "For you remember, brethren, our labor and toil. We worked night and day so as not to be a burden to any of you while we preached to you the gospel of God." And after a two years' stay at Ephesus, Paul could exhibit his work-hardened hands to the neophytes saying, "You yourselves know that these hands of mine have

¹⁾ Newman, John Henry Cardinal, *Historical Sketches, The Mission of St. Benedict*, vol. 2, p. 365.

²⁾ Aristotle, *Politics*, quoted by Geoghegan, Arthur T., *The Attitude Towards Labor in Early Christianity and Ancient Culture*, The Catholic University of America Press, Washington, D. C., 1945. Father Geoghegan's excellent monograph deserves the highest recommendation for an analysis of the pagan and early Christian view of labor.

³⁾ Geoghegan, op. cit., p. 1-58 for description of the working conditions and the influence of the various philosophical schools.

provided for my needs and those of my companions."

St. Paul fully realized that as a minister of Christ the Christian communities had the obligation of providing for his sustenance, but he waived this privilege in order to impress more deeply upon his disciples the necessity and nobility of labor. By his teaching and example Paul gave a new motive for labor; it was a duty of charity. And by his doctrine of "putting on Christ" the apostle showed that there was only one true slavery—the slavery of sin—and from this Christ liberated mankind. Consequently, for the Christian the distinction between the freedman and the slave no longer existed. Labor could no longer be anything "slavish." It now possessed a new dignity, the dignity of the human agent from whom it proceeded.

The Fathers of the first three centuries developed and enlarged upon the Pauline doctrine. The *Didache*, for example, specifies how an itinerant Christian is to be received: "Let everyone who 'comes in the Name of the Lord' be received; but when you have tested him you shall know him, for you shall have understanding of true and false. If he who comes is a traveller, help him as much as you can, but he shall not remain with you more than two days, or, if need be, three. And if he wishes to settle among you and has a craft, let him work for his bread. But if he has no craft, provide for him according to your understanding, so that no man shall live among you in idleness because he is a Christian."

On the one hand the Christians, although united in Christ, did not feel obligated to support the indolent and slothful. On the other hand, since the motive was not primarily to avoid being a burden upon the community, but rather to use labor as a means of spreading God's kingdom on earth, the support of the poor and the indigent was regarded as essential to Christian life. The thought that men should labor *so as to be able to give alms* predominated in the social message of this period.

St. Anthony, who may be considered as the Father of Monasticism, and his followers by their lives of toil and prayer gave a new impetus to the dignity of labor and the laborer. For them labor has a threefold end: the acquisition of virtue, self-support, and provision for others. To the idea of Christian charity and self-preservation was added the ascetical value of labor. The writings of Cassian and St. Jerome make it clear that

labor was not only good for the body but also promoted the salvation of the soul.

As a result the laity grasped more firmly the teachings of St. Paul and Christ. Labor now became a practice of self-denial, not merely of self-support. Their daily tasks were so many ascetical exercises which could be laid at the feet of Christ. Work became united to prayer without being identified with it. Labor became a supernatural activity.

But the effect which Eastern monasticism produced was rather limited. Most monks lived either in the desert or in the less populated sections. Some monasteries were located in the larger cities but the number of such monasteries was small. As a result the effects produced were limited to the Christian minority. Paganism still had such a firm grasp on the social and cultural elements that many Christians did not even attempt a reform but fled to the desert. Individual men began to accept the teachings of the Gospel. Groups of men went to the desert to live saintly lives. The number of saints increased but civil society as such became more and more dissolved through those poisonous corruptions which the pagan empire had left behind as a heritage. Individual men became Christians at once, but the production of a Christian civil society was more gradual.

To overcome these difficulties, St. Benedict, the Father of Western Monasticism, based his Rule upon that unit of society created by God Himself, the family. Applying the teaching of Christ, the apostles and the early Fathers to the idea of a family composed of men dedicated entirely to God, St. Benedict showed that Christian life is not merely the life of an individual but of society. In legislating for the spiritual perfection of his monks St. Benedict knew that prayer alone was insufficient; labor also was necessary. In fact it was considered such an integral part of the monastic life that it became part of the Benedictine motto, *ora et labora*, pray and work.

The Rule of St. Benedict as practiced by his followers became a practical example not only to Christians but to the barbarians who became the object of Benedictine missionary labors. Being based upon the life of the family it could be applied to each individual. Since St. Benedict intended his monasteries to be self-sufficient, not primarily from an economic, but rather a supernatural motive, the monks gave a new prestige to labor. Just as prayer was a part of the Benedic-

tine daily life so was labor. And both had the same end—the spiritual perfection of the individual and society.

No longer were the words of Herodotus "nearly all consider artisans in the lowest rank of citizens" true. Instead, even the nobility were sending their sons to the monasteries to learn a craft. The barbarians, influenced by the example of the monks, discarded their arms and took up the plough. Esteem and respect for labor reached a new peak. Being motivated by a supernatural end the artisan took a pride in his craft; his primary motive no longer was the acquisition of wealth and power. Instead he gave part of his earnings to the poor and to charitable works. The barbarian saw not only the perfection of the individual monk but also the perfection of the cenobitical family and in so doing realized that it was not based upon prayer alone but also upon work. The example of the monks taught him that both prayer and labor were essential to the attainment of that perfection which he admired.

The result of this basic attitude towards labor is reflected in foundations such as Bobbio, St. Gall, Fulda, and Canterbury. The example of the monks, respected by the populace for their learning, engaging in manual labor, even in menial tasks, was bound to produce an effect. The

uncivilized nations saw that Christianity was not merely an object for study but a way of life. The barbarian soon learned that corporal as well as spiritual works of mercy were part of Christ's teaching. Instruction without example would have been casting seed on barren soil.

A solid family life, essential to the spread of Christianity, would have been impossible without the proper attitude towards labor. The monks had to prove by their own lives that labor possessed a special dignity. Only then could they hope that the barbarian would relinquish his life of comparative ease to embrace the doctrine of Christ.

The proper attitude towards labor, although not the primary object of the sixth century missionary endeavors was fundamental to the spread of Christianity. The teachings of Christ would never have taken root unless based on a firm social structure, which, in turn demanded that labor be given its proper recognition. This task initiated by the monks of the East and brought to fruition by the monks of the West aided in the accomplishment of the end for which St. Benedict wrote his Rule: That in all things God may be glorified.

THEODORE LEUTERMAN, O.S.B.

St. Benedict's Abbey

Atchison, Kansas

A SOUTH AMERICAN DRAMA

II.

MEANWHILE Gabriel Garcia Moreno had finished his law studies. At the age of 23 he took his doctor's degree and began to practice as an advocate under the guidance of Joachim Henriquez, a jurist of wide reputation. He also became the head of a little literary society, to which among others, Dr. Carvajal and Dr. Nicolas Martinez belonged, and with the majority of whose members he remained united in firm friendship all his life. But the anti-religious decrees of General Flores' government left Garcia Moreno no peace. Through his influence the 'Philanthropic Literary Society,' to give it its official title, was changed into a political club which vehemently opposed General Flores and his adherents, and on the outbreak of open hostilities Gabriel Garcia Moreno was at once ready to join the opposition. When it came

to be known that General Flores intended to send firearms to the Governor of Napo, Garcia Moreno with a troop of like-minded young companions occupied the mountain-path along which the transports were to come. As these came by, guarded by Indian soldiers, Garcia Moreno approached the escort with some of his followers, engaged in conversation, and dealt out liberal supplies of Chinchu, a national beverage something like beer. He kept up the conversation until the last of the soldiers, overcome with fatigue and intoxicating liquor, fell asleep, whereupon he disappeared in the mountains with his little band and with the firearms. The Indian soldiers presently woke up to find both the agreeable gentleman and the transports gone. Soon afterwards the struggle was decided in favor of General Flores' opponents. After two months of civil

war, the Treaty of Virginia was signed, and General Flores retired from power, renounced the office of President, and went into voluntary exile. The new government, on the other hand, secured to him his title of General and his property. On the 24th, June, 1845, the brigantine "Seis de Marzo" (=6th. March) took the once almighty General to Panama.

When the time of Garcia Moreno's clerkship had come to an end, he established himself as an independent advocate. Joachim Henriquez had given him a splendid testimonial, but Garcia Moreno did not fully exercise his profession; he was already taken up with the political events of the day; but if a poor man or one who could not pay demanded his help, he was always ready to give it. Hence the majority of his clients consisted of those who could not pay him and from whom he expected no payment. In this respect his kind heart knew no bounds; but he could never be induced to take up a bad or even a doubtful case.

His marriage was as extraordinary as many other things in his life. Garcia Moreno had often been urged to marry. In spite of his poor circumstances, his reputation would have permitted him to choose a wife from among the highest families of Quito. But he did nothing of the sort. In the early months of 1846 he journeyed with a friend over the mountains to his native town of Guayaquil. They spent the night in a 'tambo,' a hut, such as are found at the wayside for the convenience of travellers. His friend was already sound asleep, when Garcia Moreno suddenly shook him and said to him in all seriousness: "Do you know that just two hours ago I signed my contract of marriage?" His companion at first thought he was joking, but Garcia Moreno declared that he was perfectly serious. "I am telling the truth," he said to his startled companion. "When we set out, I left a power of attorney behind, and two hours ago the contract was signed!"—and it was so. He had kept this whole love-affair so secret, that not even his best friend had suspected it. The lady of his choice was Rosa Ascasubi, of distinguished family. Her ancestors had fought in the war of Independence, and her two brothers, Manuel and Robert Ascasubi, honored in Garcia Moreno the glowing patriot and future leader. Rosa Ascasubi, too, brought to her husband, besides her dowry, opinions which coincided entirely with his own.

The new state of affairs in Ecuador did not seem promising. After the banishment of General Flores, a struggle for the Presidency broke out

between Olmedo, a man of upright and incorruptible principles, the author of a poem in honor of Bolivar the Liberator, and thence regarded as the national poet, and Roca, a merchant, who hated Flores on personal grounds and had therefore gone over to his enemies.

Young Garcia Moreno entered the fray. In April, 1846, four months after the election of President Roca, a humorous weekly paper "El Zurriago" ("The Scourge") appeared, in which the editor fell with biting satire upon those deputies who had been accused of bribery. The said editor was none other than Garcia Moreno. Henceforward a merciless torrent of wit and satire descended week by week on the heads of President Roca and his adherents. After three months of this, the effects of Garcia Moreno's influence on public feeling began to be apparent—President Roca began to feel lonely.

Then like a thunderbolt came the news, that General Flores was on his way back to Ecuador in order once more to grasp power. From Panama he had gone to Spain, where he had met with a kind reception at Court. His suave manners, his reputation as statesman and General which had preceded him, opened to him all doors. Even Queen Cristina allowed herself to be won over to his projects. A credit of ten million pesetas was opened in his favor, for the equipment of a fleet and a body of volunteers. The moment Ecuador was threatened with invasion, Garcia Moreno had no thought for anything but his country. He decided to cease from all opposition towards President Roca. The "Scourge" ceased to appear, and its place was taken by a new paper, "El Vengador" (The Avenger) which set itself the task of stirring up all Ecuadorians in defence of their country. "We shall defend our country to the last drop of our blood," Garcia wrote, "Better death than slavery!" He pointed out the danger from within, where the army, the civil service and the mercantile classes contained many partisans of General Flores. He opposed the "Janissaries," as he called the friends of Flores, with bitter determination. In order to lessen the danger as much as possible, Garcia Moreno, in a series of inflammatory articles, formulated a plan for bringing about an offensive and defensive alliance of all the South-American Republics against Flores. He even thought of gaining over the European Cabinets, with the exception of that of Spain, which of course was supporting General Flores, to the side of Ecuador. Success was not long de-

laid: the South-American States on the Pacific coast joined with Ecuador to avert the danger. Peru put its navy in readiness; the Chilean Government proposed to Parliament to break off all economic relations with Spain and to form an offensive and defensive alliance with Ecuador. The President of the Republic of New Granada, in a call to the country, declared himself ready to stand side by side with the other Republics which were prepared for the conflict. But still Garcia Moreno's zeal knew no abatement. He now agitated in his paper for the boycott of all goods coming from European countries which sympathized with General Flores' expedition. The movement in South America now began to have its effect on European governments and economic circles. When the General's little fleet was preparing to leave the British seaports, the English press, which began to fear for English trade with South America, demanded the confiscation of the ships by the Government; the English government gave way to economic considerations; the General's fleet was prevented from sailing, and he himself was compelled to discharge his Irish and Spanish volunteers.

Shouts of joy rang throughout South America, and especially Ecuador. All now seemed well; only Garcia Moreno continued his warnings against false security. This fiasco, in his opinion, was not going to prevent General Flores' adherents, the 'Janissaries' from continuing to work for their end. He was justified by events; for the year 1847 had not yet reached its close, when a conspiracy of 'Floreans,' i. e., of General Flores' adherents, for the purpose of overthrowing the Government, was discovered at Guayaquil, and the Governor stated that he could not guarantee peace and order in the city. The President now came as a suppliant to Garcia Moreno, and begged him to proceed, armed with extraordinary powers, to his native city of Guayaquil, in order to ensure peace there. Although not in the best of health, Garcia Moreno undertook the task. He started for Guayaquil, and found the place seething with political agitation; the conspiracy indeed crushed, but not entirely rooted out. He issued his orders with a cool determination which compelled submission. Within eight days he brilliantly accomplished his task: order was secured, the tide of passion stemmed, the germs of conspiracy were destroyed. He returned to Quito, where he refused to accept any dignity or other reward for his services; for his attitude towards

President Roca's government itself was unchanged. Hence when the President and the Chamber of Deputies issued an amnesty for the past revolts and Floreans and Roca's adherents fraternized on the basis of identity of outlook, Garcia Moreno once more stepped onto the scene.

'*El Diablo*' ('The Devil') was just the 'Scourge' under a new name, a paper in which the editor, true to his convictions, came forward against this new coalition and attacked it unsparingly, with all his old vigor, so that President Roca was seriously disturbed. But Garcia Moreno became disgusted with the political quarrels of his native land, and at the end of 1849, he gave up the struggle, to go on a voyage to Europe. At this time his own brother-in-law, Manuel Ascasubi, was at the head of the Government, who, at the end of President Roca's term of office, when it was found impossible to agree on any candidate, found himself, as late Vice-President, with the power in his hands. But before Garcia Moreno had reached Europe, an insurrection led by General Urbina, the Governor of Guayaquil, brought about the fall of Manuel Ascasubi. Owing to the threatening attitude of the people, Urbina did not venture to grasp the Presidency himself, but put forward Diego Noboa, an amiable old man, for this office. At the time of his departure from Guayaquil, Garcia Moreno had already foreseen the coming insurrection and had even caused his brother-in-law to be warned. His ostensible object in going to Europe was to follow his brother Pablo's advice and engage in trade. But he had hardly landed on European soil, when the passion for politics once more gripped him. He travelled through England, France, and Germany with his eyes open; everywhere he could still see clearly the traces of the revolutionary year 1848, and he thoroughly and intelligently appraised the state of affairs. After six months, he left Europe for Ecuador.

In Panama there occurred a meeting, rich in consequences, which was to draw him straight into the conflict raging in his native land. Just as he was about to embark for Guayaquil, he fell in with a number of Jesuits, who had been expelled by the anti-religious government of New Granada. With quick decision he went up to the Father Superior, introduced himself, and invited them to come with him to Quito and there to open an educational establishment, such as the families of that city had long desired. The Fathers accepted the offer; after all it was very much the

same to them, where they went next. Moreover Garcia Moreno believed himself able to carry through with the Government of Ecuador the matter of obtaining the necessary permission for them to land. He knew that President Noboa was a Catholic at heart, and would be easily persuaded to give his sanction if only one could forestall any representations on the part of General Urbina; accordingly he acted on this plan. When they arrived at Guayaquil, he managed to land before any of the other passengers, went to Noboa at lightning speed, obtained from him the necessary permission, and a few hours later, the Jesuits with their protector were on their way to the Capital. From this moment on, however, the Jesuit question became the standing topic in Ecuador. After an exile of nearly a century, the Order had returned. Legally the decree of banishment issued by the Spanish King Charles III was still in force. Would the Deputies repeal it? The matter was hotly contested, but in the end the innumerable petitions from all classes and from all quarters in favor of the return of the Jesuits induced a majority of the Deputies to repeal the decree of expulsion and to restore to the Fathers, who had arrived under Garcia Moreno's protection, the Church which had formerly belonged to the Society. Garcia Moreno had won a complete victory, but the end of the struggle was not yet at hand. The enemies of religion and of the Jesuits were seized with unspeakable fury and their counter-attack was soon planned: President Noboa must go, and the Jesuits with him. General Urbina, who indeed had only reluctantly raised Noboa to the highest office in the State, was at once ready to do his share; for this was the very opportunity he had so eagerly longed for, of placing himself at the head of the State. He started a newspaper-campaign against Noboa, and called him the Slave of the Jesuits. Encouraged by this, the neighboring Republic of New Granada provoked a diplomatic quarrel with Ecuador and demanded the expulsion of the Jesuits. The enemies of religion in Ecuador were overjoyed at this and sought to present the question in such a light as to make out that the presence of the Jesuits in Ecuador constituted a menace to the State. The press-campaign stopped at nothing: the *Chargé d'affaires* of New Granada in Quito actually published a scandalous attack on the Jesuits. At this, Garcia Moreno, conscious of the obligation he had undertaken towards the Society, fearlessly and boldly plunged into the fray. He pub-

lished a brilliant *Defensa de los Jesuitas*, one of the best vindications of the Society that had ever been written. Tersely and clearly he stated in his introduction: I shall be called a fanatic and a Jesuit, for my pains in writing this defence, but that is no concern of mine. I am a Catholic and proud of it, even though, I regret to say, I cannot be numbered amongst fervent Christians. I passionately love my country, and consider that it is a duty to labor for its welfare. As a Christian and a patriot I cannot keep silence in a matter of the highest importance to religion and to my country; besides, my whole nature as such compels me to take up the cause of the good and the oppressed. Tyranny enrages me, whenever I find it, and I have no use for the cold-blooded barbarity of those who are capable of remaining neutral even in the presence of the victim and his hangman. The pamphlet did what it was intended to do: The *Chargé d'affaires* of New Granada disappeared and the demands of his Government became the object of ridicule, while at home the accusers of the Jesuits were silenced and General Urbina saw himself compelled to wait for a more favorable opportunity to carry out his plans.

Unfortunately the opportunity came only too soon. In the first months of 1851 it was reported that General Flores had fresh designs on Ecuador. After the failure of his European expedition, the ex-president had gone to New York to seek assistance and to enrol volunteers, but without success. He now suddenly appeared in Lima, the Peruvian capital, and made preparations for an incursion into Ecuador. Urbina now began by means of his newspapers to undermine President Noboa's reputation: the President and his adherents were accused of being in secret collusion with General Flores, and were thus branded as traitors. Popular excitement grew from day to day; the country threatened on the one hand by New Granada, on the other by Flores, its own President under suspicion, labored under dark forebodings of coming woe. General Urbina in his capacity of Governor of Guayaquil invited the President to pay him a visit. Noboa accepted the invitation in all simplicity, suspecting nothing. Once within General Urbina's jurisdiction, however, the latter had him arrested and himself proclaimed President of the Republic. Resistance in the interior was soon crushed and General Urbina found himself in undisturbed possession of power.

ERNST GOERLICH

MARGINAL REMARKS ON STATEISM

PRESENT experiences evidently verify the opinion that men learn little from history. State Socialism and Communism have proven, both in ancient times and in our own days, enemies to the very ideals which recent generations have exalted: personal liberty and political democracy. Nevertheless the masses everywhere are willing to invite what they should know to be a genuine danger.

New Zealand some forty years ago began to be called "The Land of Social Reform." Peculiar conditions favored the state socialistic experiments in which the Dominion engaged and the workers in all parts of the world wished for nothing better than duplication of a program such as that devised by the Parliament of this Utopia in the Pacific.

At close range the glittering gold loses some of its sheen. It is the "Sifter," long known to us as a keen and discriminating observer of current tendencies and public affairs, writes in *Zealandia*, Auckland's Catholic weekly:

"We in this Dominion are by no means short here and there of the bureaucratic touch, the attitude which looks upon the citizen as something that in the final issue is a chattel of the State. Occasional outbreaks show the unmistakable trend. Recently a girl appearing before a Manpower directing authority on the West Coast protested that she was under her mother's jurisdiction until the age of twenty-one.

"'Oh, no,' airily replied the Manpower's local Lord High Grand Panjandrum, 'when you come under the Manpower regulations *you virtually belong to the State.*'"

Among us particularly labor appears willing to pay almost any price for the granting of measures which must inevitably lead us to State Socialism, or its equivalent, State Capitalism. Apparently, there is little fear that the last things may be worse than the first, that circumstances, such as those which resulted so evilly for the toilers in ancient Rome, may deprive Americans of rights for which they fought for over a century. Speaking of the conditions which accelerated the ruin of that Empire, the author of "An Essay on Western Civilization in its Economic Aspects" states:

"Formerly the lack of administration had been

an evil, but the pressure of an expensive, excessive and, as it became, an inefficient administration wrought very similar havoc at a later time. The old evils appeared under new conditions; the misery in imperial time was not so much due to external circumstances, as to decay of the vigorous spirit which could strive to cope with them."¹)

The loss of vigor, is said by the author of this statement to have been due "to the very effectiveness of the administration which led the people to depend on Caesar for all the affairs of daily life and helped to impair a spirit of municipal self-help. They lost their interest in public life; men had outlived the old inspirations and enthusiasms, and none had taken their places as motives of individual effort or the will to live."

This was written, not under the impression of recent developments and conditions created by the wars of the past twenty-five years, but so long ago as 1898. What is the verdict of history—for historians quite generally agree with the author of the statements quoted by us—warns of the fate we are inviting at the present time. All too many are ready, in fact willing to depend on Caesar—known to us as the Federal Government—most of whom have lost or have never known "the old inspirations and enthusiasms." The very power exercised by the Government dazzles them; they believe it capable of effecting everything it sets out to accomplish, and to fulfill, therefore, also the wishes of the masses. But they do not reckon with the price they must eventually pay for collectivized security and what not.

Possibly with the Roman adage in mind, "the world wants to be deceived, therefore let it be deceived," the Prussian Academy of Science in the days of Frederick the Great offered a prize for a philosophical discourse on the question: *Est il permis de tromper le peuple?* We have no knowledge of the results of this competition. But it appears that some of our intellectuals and politicians would reply in the affirmative to the question, "is it permissible to deceive the people?"

F. P. KENKEL

¹) Cunningham, W. Loc. cit., Cambridge, 1898, p. 192.

It is a significant fact: eminent soldiers dislike the money-changers. Sir William Butler speaks of "the stock-jobber and capitalist fraternity—that dynasty which seems to have succeeded to the thrones vacated by the old despots." Quite so.

Warder's Review

Doubtful

A WRITER in one of our Catholic magazines states: "Leo XII summed up the evils of society as five 'wounds,' and addressed himself to cure them . . ." We rather doubt the correctness of the statement because the memory of Antonio Rosmini's reform-treatise *Delle cinque piaghe della s. Chiesa* (On the Five Wounds of the Holy Church), published in 1848, and which was placed on the Index, was still too fresh in the minds of men. Moreover, it was under this very Pope that, in 1887-88, forty propositions, which contain the essence of the philosophical and theological doctrines of Rosmini, were condemned.

Two Systems Clash

THERE has been going on in Paris what is called by Vera Micheles Dean, research director of the Foreign Policy Association, "the ancient struggle for strategic bases and allegedly defensible frontiers, the starkness of which has been not one wit diminished by the atomic bomb." To make matters worse, there is, as the same writer asserts, "the clash, no longer concealed, between two main forms of economic enterprise." On the one side there prevails "what we call free enterprise" (a poor appellation, by the way, for the economic system under attack. Ed. SJR), and what the Russians speak of as "monopoly capitalism." It faces "what the Russians call socialism and we communism."¹

It is undeniable there is such a struggle being waged at the Peace Conference between the representatives of the two economic systems referred to. But at bottom there is a great deal more at stake than the economic organization of society. We find the case far better stated in the *Statist* where it is said that the familiar political and economic issues of yesteryear "are so overlaid by the more momentous issue of our (British) history, whether men and women are to live free or as State slaves, whether they are to be sustained by a vigorous and prosperous trade and industry under free enterprise, or reduced to starvation under the costive operations of State-trading and State-controlled duties."²

But this opinion of the present situation is also

too restricted. It is purely secularistic. Fundamentally the struggle going on under our eyes seeks a solution for the question, whether or not the people of the West are willing to consent to the rejection of the cornerstone of the foundation of our civilization, that is Christ. Pius X, while still Patriarch of Venice declared, in 1894: "In the course of this century of error, of contempt for God and of apostasy, Christianity came near being robbed of its claim and relegated once more into the darkness of the catacombs." In fact, Patriarch Sarto added, "men strove to drive God out of society." Today the question is, is the system, to which atheism is fundamental, to be permitted to consummate the program the enemies of Christ have developed in recent centuries?

This, and not the clash of two economic systems, is the question the present generation must decide. Possibly, collectivism may be able to supply a people with an abundance of material things by facilitating mass production. But man does not, indeed, live by bread alone. Moreover, it remains to be proven that civilization can flourish over the centuries without being fructified by religion. We agree, on the other hand, with the late William Howard Taft, President of the United States and Chief Justice of the Federal Supreme Court, who declared it to be impossible to study the development of modern civilization in an unbiased manner without discovering that the hope of modern civilization is founded on Christianity.

A Word of Criticism

THERE has been little criticism of the Nuremberg trial and the court's judgment. Senator Howard Taft's was almost a lone voice when he declared that a fundamental principle of justice had been violated in the case of those Nazis found guilty of having provoked war. No law declaring an aggressive war a crime had existed in 1939, and, therefore, the accused were found guilty under a law declared to be retroactive. Others have stated their objection in the following words: "*Ex post facto* punishment is abhorrent to the law of all civilized nations, and no sovereign Power had made aggressive war a crime at the time the alleged criminal acts were committed, no statute had defined aggressive war, no penalty

¹) *The Nation*. Sept. 21, p. 315.

²) *Loc. cit.*, Sept. 7, p. 207.

had been fixed for its commission, and no court had been created to punish offenders."

The judgment itself overcomes this condition by insisting that the violation of treaties, which is of the essence of an aggressive war, must be punishable. In the future, as the *Statist* points out, "any such plea will be rendered impossible by this very trial and this very judgment." Just what this will mean, remains to be seen. But Senator Taft did not make use of another criticism, voiced in England by the well-known Dean Inge, which the *Statist* considers clever, and which the judgment of the Nuremberg court neither answers nor weakens. It is this: Assuming the trial was a right and necessary function, and assuming that the accused were rightly and necessarily condemned, nevertheless "the constitution of the tribunal was wrong, for represented on it was a Power which for a large part of the time when the crimes were conceived and committed was in the position of an accomplice, a Power which, moreover, was itself morally indictable for many of the offenses."

With other words, Germany and her leaders were charged with making aggressive war. "Was not Russia," the *Statist* asks, "when in a pact of non-aggression with Germany, she made war on Finland, guilty of that very act? While that pact persisted, was she not condoning the acts of Germany in the invaded countries? In the light of her actions and her alliance between September, 1939, and the day in 1941 when Germany turned on her, was Russia's rightful place the bench—or the dock? These are the questions which posterity must inevitably ask." As the same review states: "That such a question can even be framed is itself a proof of how precarious may be the estimate in which the Nuremberg trial will be held a generation hence, and an indication of how its findings are regarded today in Germany itself."¹)

There is yet another aspect of Nuremberg which the editorial referred to considers "a little perturbing." The London journal feels the moral effect of such a judgment can hardly be great, "when the nations represented on the tribunal which delivered it are in another capacity quarreling as to whether only one of them or all shall have the secret of the atom bomb." The writer of the article believes that "the cynic as historian will some day surely say that in 1946 the nations displayed amity between themselves at Nuremberg, but nowhere else."

Unwarranted Toleration

IT appears commendable Mr. Frazier T. Lane, Director of the Civic Education Department, of the Chicago Urban League, a branch of the well-known national organization for the promotion of welfare of Negroes in the United States, should remind his people of the "High Cost of the Tavern Among the Negro Group." Writing in the *Message*, Mr. Lane asserts that on Chicago's Southside, where the greater part of the Negro population of that city is found, no less than twenty-four million dollars are spent annually for alcoholic beverages. To such an extent in fact does the traffic in these goods flourish, that he does not hesitate to declare the Negro community to be "fairly deluged with liquor." There are in this area 365 retail liquor outlets, and in addition to the numerous taverns, which are open 365 days a year, drug stores, and many neighborhood grocery stores also sell distilled intoxicants.

The conditions described by no means exist in Chicago alone. "Throughout this country," Mr. Lane declares, "in cities both large and small, both in the North and South, it is a pattern of debauchery identified with the congregation of Negroes, in which the chief factor consists of alcoholic beverages. In every city, the best known streets in the Negro life are dominated by sporting elements, and liquor dispensing operations are the center of attraction."

There are white districts, largely the abode of the floating population, where similar conditions prevail. And while the State all too often interferes in drastic manner with agriculture, manufacture, trade and commerce, our municipalities, generally speaking, follow the liberalistic policy that it is not for public authority firmly to hold in leash any business. On the other hand, application of the capitalistic principle of mass production, extended to the manufacture of beer and whiskey, floods the market with intoxicants and promotes the appetite of consumers for alcoholic stimulants. More than at any other time in the history of man are such liquors as whiskey, rum, gin, etc., now available everywhere and at all times almost. Evidences of abuse are observable on all sides. Nevertheless public opinion remains indifferent, and this although a number of disquieting problems, among them juvenile delinquency and sexual promiscuity, are undoubtedly aggravated by the prevailing drinking habit.

¹) Loc. cit., October 5, 1946, p. 289.

Light from the East

AT a time when a citizen of Paris replied to the inquiry whether he was a deist: "*Je suis anti-dieu*" and the French nation was officially anti-God, Count Frederick Stolberg, one of the most distinguished converts of the late eighteenth century, wrote from Rome, in 1792: "I will never believe the pyramid can stand on its apex. History, philosophy, and reasoning have taught me that only reasonable and virtuous peoples were able to retain liberty. Liberty must rest on laws, laws on morals, morals on religion . . . I would wish to implore all Europe to guard against a state which would consist of atheists."

If Soviet Russia is not entirely occupied by people who are that, the world certainly hasn't the communist party to thank for it. There is no doubt possible that atheism is an integral part of Marxism. "Consequently," says the author of the introduction to the pamphlet, "Religion, by V. I. Lenin,"¹⁾ "a class conscious party must carry on propaganda in favor of atheism." With the intention, let us add, to emancipate finally the mass from all religion. Although the efforts to exterminate the practice and teaching of religion in Russia were carried to the extreme possible to tyrannous rule, Communism has not as yet succeeded to extirpate entirely from the heart of the people the faith that has upheld and consoled them through centuries of trials and suffering. Everything is not yet by any means lost.

The significant Masonic motto, *ex oriente lux*, may one day take on a new meaning for the nations of the West sinking deeper and deeper into the morass their achievements of a material kind are creating for them. We have with us the mass of the indifferent, the lukewarm, who are neither hot nor cold, and who our Lord has entirely rejected. Russia has scores of martyrs; only Spain rivals it in this respect. As a non-Catholic scholar remarks: "If we view the history of the present in the light of these bloody happenings, we are constrained to declare: There exists particularly in Russia today that genuine and final Christianity the supernatural beauty of which is proven only amidst the atrocities of persecution."²⁾ It would be well to remember, therefore, that it was the West contaminated the mind of Russian intellectuals with the errors which have resulted in the terrible suffering of millions of its people.

But Russia's fate may still be ours unless we heed the warning of the Russian experiences that a godless civilization cannot produce good fruit and that the illusion of autonomous man, which prevails among us, is untenable. "Russia," Schubart writes, "points to the end of a mundane culture; it is cleaning itself of the foreign substances which it has choked on for centuries." Opposition to Communism on our part should, therefore, go hand in hand with efforts to overcome the false doctrines which brought on the religious and moral crisis of our days. "Our eyes turned on the fate of Russia," says the writer referred to previously, "we recognize, or should recognize, that life in society without morality is unbearable, but morality without deity is impossible. When human society is not held together by a relationship to God, it gradually dissolves into the natural State, viewed by Hobbes as a war of all against all, a senseless slaughter for the sake of the meanest purposes."³⁾

Reforming Bureaucracy in Action

THE counsel expressed by Pius XI, that workers should organize, help and instruct their own, applies to an even greater degree to farmers, who are owners, enterprisers and workers, all three in one. The farmer has, moreover, good reason to be suspicious of the average city-bred, college-educated reformer, who is so apt to be a doctrinaire or comes to him as the emissary of a bureaucratically controlled agency of the Government. Men of this type are incapable of appreciating, for instance, that deep attachment to the soil so necessary to and so characteristic of the genuine yeoman.

In his book, "Speaking From Vermont," former Governor George D. Aiken, has some trenchant things to say on this subject. Nothing we have written in these columns regarding bureaucracy, based on our knowledge of this undemocratic institution in such countries as Austria, the German principalities of the eighteenth and nineteenth centuries, Russia, certain Italian States, Spain and its colonies, is comparable to the devastating criticism the present Senator from Vermont directs against the attempt to make certain farmers of the Green Mountain State "happy" by removing them from farms to which they are deeply attached.

¹⁾ N. Y., 1933, p. 5.

²⁾ Schubart, W., *Europa u. d. Seele d. Ostens*. Lucerne, 1938, p. 178.

³⁾ Ibid., p. 166.

He tells of the appearance in the summer of 1934 "of a band of emissaries from the Resettlement Administration in the Vermont hills and their efforts to secure options looking to the purchase of four large areas of land in somewhat sparsely populated hill sections of southern and central Vermont . . . They painted pictures of the prosperity and great joy which would be theirs [the owners] should they sell their homes to the Federal Government and accept a loan which would set them up in a more regal manner on the lower land of the valleys. When they found the people unwilling to accept their enticing offers, the boys from Washington resorted to other means by which to get options on the land. They told them [the farmers unwilling to move] that if they did not sell to the Government, schools and roads in these areas would be given up and they would be left in isolation."

We have the assurance of the then Governor of Vermont that representatives of the Resettlement Administration descended upon Montpelier, in January, 1935, while the Vermont Legislature was in session, and placed before the members of the Legislature the astonishing story "that not only were these people in certain areas of the State very unhappy because of their condition, but that the State itself was very unhappy because such people existed in such areas. Vermont was very, very sick, it would continue to be sick until fifty-five percent of its area had been transferred to Federal control; and the purchase of over nineteen thousand acres in the four areas selected was but the initial start toward the acquisition of this fifty-five percent. This, of course, would be turned back to the State just as soon as it had all been fixed up in apple-pie order by the Federal Government, so as to yield a continuous and enormous profit to the State."

A benevolent autocrat, such as the eighteenth century knew, planning to make his people happy, if need be even against their intention and will, could attempt nothing worse than the government officials here referred to, contemplated. It is a crass example of revolutionary action emanating from above, undertaken with no understanding or regard for such imponderables as attachment to the ancestral home, love for land long cultivated by the members of one family, and that true contentment which comes to a frugal people who are satisfied with their conditions because they know them to be conducive of true happiness.

Hence Moral Nihilism

IN the course of our correspondence with a scholarly young European the following opinion appeared in one of his communications to us, in reply to one of our statements:

"It is that precise lack of root that strikes us, too, as the fundamental fault in Americans. What Peter Wust says of the secularized man holds good for so many Americans—he has no root in the Absolute. And drawing no spiritual sustenance from the *fons et origo* he cannot bear the flowers or fruit of religion or culture. Hence the almost fanatical hatred of American writers for Tradition. Witness the scorn that Eliott and Pound pour on Dante and the long line of European poets. Witness the vituperation that Dreiser, Dos Passos, Sinclair Lewis, Hemingway, and Faulkner hurl at the Christian tradition in life and letters. May we not connect that hatred with the peurilities, the pessimism and pruriencies of their work? Men like Van Wyck Brooks and Paul Elmer More seem to be overwhelmed in the tide of tedious anti-traditionists."

Thus our correspondent. Withall, so much of what is accepted as literature is spiritless and insipid, or grossly sensualistic and extremely vulgar. Need we wonder the editor of the *Packinghouse Worker* should declare: "The shallowness of our civilization is an invitation to revolt and violence! . . ." Our civilization does not even attempt to hide its evil intentions and sins. It is unashamed. Therefore, the editor referred to is wrong when he states: "The piousness with which we proclaim Christianity and then tolerate wanton murder in our communities makes us unworthy of even daring to proclaim intentions of Christian virtue!"¹⁾ The members of the intelligentsia at least, both those of a major and minor type, no longer pretend to be Christians or pious. They have left behind Christian faith, morals and traditions and are proud in the thought that it is a new era of humanity they are promoting. The American people as a whole, having broken with the past, have proceeded from the deism of Jefferson's day to agnosticism and, finally, to moral nihilism.

How premature, not to say illusory, appears the hope to us, that all men, without exception, educated in the bloody school of war should show themselves really filled with horror against the ideas of despotism and against any attempts at domination by force over other nations.

PIUS XII

¹⁾ Vol. 5, August 23, 1946, p. 7.

Contemporary Opinion

MUCH that is published in America suggests that American liberalism, hag-ridden by conscience about the atomic bomb and by memories of its own reiterated denunciation of imperialism, is now desperately seeking moral excuses for expansion activities which it has in the past always attacked.

The New Statesman

It has been for a century or more the accepted doctrine that rulers are sovereign and subject to no law. To-day rulers are being tried at Nuremberg. It may be merely the revenge of victors, but ostensibly, at least, it is a judicial trial for crimes committed.

Against what law? One of the prosecutors has declared that it is the law of civilization. He did not explain what that law is or who made it. He had not the vision or the courage to assert that it is the law of God which gives all men and nations their rights.

That trial is an admission of the deep human conviction that there is a moral law binding on nations and rulers, but it will satisfy the human conscience only if it does two things—firstly, acknowledges that the law which binds nations and rulers is the Law of God; secondly, takes from the judges, and places, among the accused in the dock, the rulers of that régime which has committed the most terrible crimes against man and nations.

MOST REV. DR. BROWNE
Bishop of Galway

The passionate and impatient nationalism aroused in Egypt and in India is only one legacy of the movement which first frenzied and then exhausted France, which led the European cultures of Germany and Italy to ambitious destruction, which made Spain a storm-centre, and Russia a spiritual desert, soon to bury (as the Sahara buried the thriving towns of North Africa) the forms of European life in neighboring communities.

We are faced now with dangers clearly seen a century ago, then overlaid in a period when a humanist Liberalism, opposing the traditions of Christendom, sought alliance with a Revolution which would destroy it; as Churchill wrote in a famous passage in "Great Contemporaries":

"The citadel will be stormed under the banners of Liberty and Democracy, and once the apparatus of power is in the hands of the brotherhood, all opposition, all contrary opinions, must be extinguished by death." So Lord Acton wrote: "The appalling thing about the French Revolution is not the tumult but the design. Through all the fire and smoke we perceive the evidence of calculating organization. The managers remain studiously concealed and masked; but there is no doubt about their presence from the first."

ANDREW FORBES
The Catholic Times
London

A review by Kathleen Raine of "The Mind and Heart of Love," by M. C. D'Arcy, S.J., contains a paragraph worth quoting in this age which has seen the severest of all attacks on human personality: "In relating Christian teaching to the more recent theories of Freud and Jung, Fr. D'Arcy makes several good points. Freud, he says, though much of his discovery has considerable value, tends to forget that he is working on a human level that is distinct from the animal. He forgets the nature of the person, and makes love an 'I-it' relationship between an ego and an object rather than between persons. Jung in opening up the impersonal world of the collective unconscious endangers the person in another way in endeavoring to dissolve the individual being in the collective. Indeed Father D'Arcy sees in this contemporary world the human person, whose defender Christianity has always been, threatened on all sides by philosophies that tend to destroy it—the race and state theories of materialism on the one hand, and the psychologies of Freud and Jung."

The Cath. News
Port of Spain

The Soviet, by rejecting the United States plan, has served notice that she intends to share in atomic secrets and to use the bomb. It is not a pleasant picture, but Russia is no more to be condemned for her attitude in this matter than the United States, Britain and Canada are to be commended for having sought atomic secrets for the specific purpose of use in war.

The problem to be faced is not one of control of the bomb, for that in itself presupposes its possible use against someone. The question is fundamentally one of morality. The use of the atom bomb cannot be justified under any plea whatsoever, and it must be outlawed. There should be no question of control at all: the whole effort of the nations should be to decide the action to be taken against any who would think to use it.

No case can be made for a moral basis to atomic warfare: on the contrary there is every ground for a case against those who would seek to make use of it.

Zealandia
Auckland

"Co-operatives offer opportunities for farmers to provide for themselves, by their own initiative and resources, many services which they may find unsatisfactorily supplied through other business organization."

So states the special committee on postwar economic policy and planning of the national House of Representatives in a report entitled "Postwar Agricultural Policies," as quoted by the National Council of Farmer Co-operatives.

But the committee, apparently, looks upon co-operatives only as a stopgap, and not as a comprehensive economic cure, for it presents a program for a large measure of governmental control and ordering—control and ordering that would not be needed if co-operatives were sufficiently developed to be an all-around regulator and pacemaker.

Our lawmaking politicians, like a lot of other people, are slow to learn that it would be much better if the people would do for themselves most of the things now ostensibly done for them, and that the proper job of the lawmakers is to see that special privileges are abolished and equality of opportunity established, so the people will not be hindered in helping themselves.

The Nebraska Co-operator

It is no longer possible, as it was in the time of Gibbon, to accept the benefits of civilization and at the same time deny the supernatural basis upon which it rests. As the issues become clearer, the polite skeptic and with him that purely fictitious figure, the happy hedonist, will disappear.

EVELYN WAUGH

Fragments

TO the men who came to judgment in Nuremberg apply the words of Jaime Balmes: "They desire to dwell in the monarch's palace, and they lose their domestic hearth; they dream of thrones and awaken on the gallows."

Public ownership on an extensive scale, dominated by people who are only politically minded, will, says George Keen, who has so long promoted co-operation in Canada, result in a transfer from one type of economic operation to another, and possibly a worse one.

Tris Coffin, a Columbia Broadcasting System commentator, has this to say about the President of the American Farm Bureau Federation: "For a longer time than he would care to admit, Ed. O'Neal has been dictating farm policy in Washington, and electing and defeating candidates for office from county commissioner to United States Senator."

Nothing under the sun is new, neither is any man able to say: Behold this is new (Eccl. I., 10). Consider, for example, the following comment on proposals for communist legislation: "This has a specious appearance of benevolence. An audience accepts it with delight, supposing, especially when abuses under the existing system are denounced as due to private property, that under communism, everyone will miraculously become everyone else's friend . . ." It is from the Politics of Aristotle.

Having referred to "the great services to civilization of the Austrian Empire (not quite accurate. Ed. SJR), Fr. J. Broderick, S.J., adds: "Abolished in our time for the convenience of Stalin and his tame jackal, Tito, by a Welsh Methodist, an American Presbyterian, and a French atheist."

To wrest from nature its gifts, is the very first and indispensable work to be performed, says the distinguished Dominican, Albert Maria Weiss. It never yields them for nothing, but only for the price of the sweat of our brow.

O tempora, o mores! The commandment reads: Thou shalt keep holy the Sabbath day! In St. Louis the Kiwanis Club humbly inquires on sign boards: "Have you been to church lately?"

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

To Implant the Vocational System:

*A Program Submitted to the 91st Convention
of the C. V. by the Director of the
Central Bureau*

(Conclusion)

SINCE this was said forty years have elapsed. The social question is with us still, in an aggravated form, in fact, and we are no nearer to solution than we were when the twentieth century dawned. When Leo XII issued the Encyclical on "Condition of the Workingmen" he warned the Catholic world that the problem to which the document was devoted needed immediate attention, that it was of a pressing nature. Since then many reforms affecting labor have been instituted. Vast numbers of workingmen now enjoy high wages, reasonable hours of work, a five day week, greater security of life and limb, and the benefits of what is called "social security." But withall social unrest is as great, if not greater than it was, let us say, forty years ago. There is, to make matters worse, confusion of a moral and intellectual nature. Communism offers a solution, but thus far in our country the vast majority of the toilers engaged in factories, mines, and transportation still mistrust the invitation to enter the red bear's den where men disappear behind the iron curtain. So we have, on the one hand those who complain of the injustices and shortcomings of the capitalistic system, and, on the other, the warners against both atheistic Marxian collectivism and state socialism. But where are those who point the way out of this dilemma, who say we know the solution and we offer it to the people of our country, convinced that the goodness and justice of Christian principles are efficacious? Where are the Catholics who could reply to the question, should they be asked, what did Pius XI have in mind when he wrote, in the Encyclical on "Atheistic Communism": "We have indicated (namely in *Quadragesimo anno*) how a sound prosperity is to be restored according to the true principles of a sane corporative order which respects the various grades of social authority; and how all the vocational groups should be fused into a harmonious unity inspired by the principles of the common good." And no explanation of this important passage could be complete without the knowledge of what Pius XI adds, namely that "the

genuine and chief function of civil authority consists precisely in promoting this natural harmony and collaboration of all citizens to the best of its ability."

Here you have the outlines of a plan for the reconstruction of society and the economic order, intended to replace edifices of which the author of the statement just quoted said, they were "to-day crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ." The Encyclical *Quadragesimo anno*, intended to promote the reconstruction of the social order, was published in 1931; the one on Atheistic Communism, *Divini Redemptoris*, in 1937. Sufficient time has elapsed to permit Catholics to become thoroughly acquainted with both documents and to plan and promote the reconstruction of the social order in accordance with the concepts advanced by Pius XI. Can we truthfully say that the Catholics of the country are even today mindful of this Pope's words that to "the grave disorder which is leading society to ruin a remedy must evidently be applied as speedily as possible"? We are greatly agitated over Communism, we echo the complaints and demands of organized labor, but neglect what Pius XI expresses in one short sentence: "The aim of social legislation must therefore be the re-establishment of vocational groups." Which, on their part, are to be jointed by a common bond in accordance with the definition of order supplied by the Angelic Doctor.

A few months ago it was said by one of the editors of the *Catholic Standard and Times* of Philadelphia: "If the Church is to meet the challenge of modern social sophistries, she must go out into the open with her social program and Catholics must fight for it on the street, in the market place, at public assemblies, in the mill and factory, in the business office." Such is indeed our opinion, and I propose therefore that the Central Verein should renew its efforts to promote among its members not merely the social doctrines of the Church in general, but those in particular which apply to the reorganization of the social order in accordance with the organic concept of society. Or with other words, we of the Central Verein must champion what is called by various names, as vocationalism, corporatism, or the Guild

System. However strange these terms may appear to us, the proposed system itself corresponds to what the Irish Commission on Vocational Organization refers to as "the common and constant demand of organized professions, industry, agriculture and business to have some share in economic government and to be at least consulted in regard to laws and decrees which vitally effect their livelihood and status." Finally, let me add, the various vocational bodies would be co-ordinated in a vocational organization of society, a harmonious whole, each and every part engaged in promoting the common good. Cardinal Villeneuve, Archbishop of Quebec, speaking at a dinner commemorating the 25th anniversary of the founding of Canada's "Semaines Sociales" (social study weeks) last September, explained the guild system, which would group in an association all the members of a single profession, already existed in such bodies as the Bar Association, the College of Physicians and Surgeons and the College of Pharmacists. In our country, let me add, there are innumerable other groups which could be developed into organs of society. Such legally established associations, or guilds, would represent, as the Cardinal pointed out on the same occasion, each section of society, and would be founded in them. "In principle, it is by private initiative, favored, supported and stimulated by the State rather than by Governmental edicts, which are easily dictating and which lack the tractability expedient to social freedom, society should proceed toward the corporative, or Guild order."

"A system of guilds," His Eminence said, "is incompatible with dictatorship in the modern sense of the word." The corporate, or totalitarian State ordains that "the State itself impose authority on the workers' trade unions and professional guilds, which it rules and dominates directly, using them as party machines and organs servile to its power. Such corporatism existed in Germany and in Italy, and exists under another name in Russia itself." In Fascist corporatism, "the laws come from the top, from the authority of the State, and descend down the ladder to the lowest strata of society. While in our (or as I would say, organic) corporatism it is the voice of the people, that of the worker and of the employer, that of labor and of capital, which is placed first in harmony so as to be heard by the legislators . . . with a view to the common good."

The guild system, this Cardinal Villeneuve made clear, does not oppose trade unions. On the

contrary, "the doctrine of the free trade union is written on every page of the Catholic social tradition." The guild goes beyond unionism, but could not proceed without it. "Strongly implanted" employers' and workers' unions, he said, were necessary for the introduction of the guild system.

Men everywhere are inclined to adopt as a remedy to effect social and economic reform nationalization at least of certain important means of production. Great Britain, France, Czechoslovakia are travelling this road. An opinion on the subject under consideration, addressed by the Holy Father, Pius XII, to the "Semaines Sociales" of France, conducted at Strassburg in the present summer, is, therefore, particularly relevant. Having referred to nationalization as a subject of special interest to the group to which his communication was addressed, the Pope continues, that both of his predecessors and himself had occupied themselves several times with the moral aspect of this measure. He said:

"It is evident that instead of attenuating the mechanical character of the life and work in common, nationalization even when it is lawful risks accentuating it, and hence the profit which it brings to the benefit of the community is, as you know, very suspect."

These words of warning are followed by a recommendation which relates to the subject under consideration. Pius XII states:

"We hold that the institution of associations and of corporative entities in every branch of national economy will be much more advantageous to the output of these industries. Although the concentration of factories and the disappearance of the small independent producers favor capital rather than social economy; there is no doubt that in the actual circumstances the corporative formula of economic life is in accord with the Christian doctrine regarding the person, community, labor and private property.

"What is wanted, and that today as never before, is a strong living national community which does not exclude or level legitimate autonomy, but which respects the rights of all and which tends towards that mighty community which is humanity."

Here then for us is the question. Do we wish to go on talking, complaining, warning against Communism, proclaiming that something must be done, or are we willing to go beyond talking and

to make our own a program based on sound social doctrines as discussed in papal encyclicals? The need is evident, the obligation is ours. The question is, are we willing to assume the latter. My answer, and I hope your answer as the representatives of the CV and the NCWU, is ex-

pressed in the words of the reigning Pope, our great spiritual leader, Pius XII:

"Now is the time for Catholic action, as well as for all other organizations of the lay apostolate, to deploy all their forces and to stretch to the utmost all their energies."

A Timely Service

Marriage Loans

ALTHOUGH Switzerland was spared the horrors of more than five years of carnage suffered by other countries of Europe, its people were nevertheless obliged to make great sacrifices. Surrounded by countries at war with each other, it was necessary to protect the republic's frontiers against aggression by keeping a large part of its armed forces mobilized. With the intention to aid those among the men under arms who were newly married and whose income was curtailed by reasons of their service with the army, the Bank of the Canton Zurich inaugurated a system of marriage-loans which has much to recommend it to us. The innovation was undertaken after a careful investigation of existing conditions had proven the desirability of granting loans to young married people in need of money to pay for furniture. According to a report, published by the bank early in the spring of the year, loans for a total of 172,000 Swiss francs were granted in the first nine months after introduction of this small loan service. Payments of the installments agreed upon had been made during that time in an astonishingly satisfactory manner, the report declares.

The question whether the bank should continue to make loans of this kind in the future has, therefore, been carefully considered. Because results have proven so favorable, it appears to be the intention to perpetuate what was begun as a war measure.

Parish Credit Unions would do well to investigate to what extent the need for loans to those contemplating marriage exists among us at present. Moreover, co-operatives dealing in furniture and household goods appear to be a pressing need. As things are, a great deal of furniture is bought on the installment plan. In fact, both dealers and moneylenders favor a system which is keeping a large part of the American nation chronically in debt. If we except the people of India, there is perhaps none other whose chattels and earning power (in fact, men's labor) is mortgaged to the moneylenders to the extent prevailing in our country.

We have here a social phenomenon of far-reaching importance to which little attention is paid. Were the concerns, who make available to "business" the huge credits on which families who purchase goods on the installment plan must pay interest, obliged to publish reports of these transactions, the truly appalling nature and extent of this blood-sucking process would become apparent.

Improvidence and prodigality, common traits of a large number of our people, account in part only for the existence of this war debt, which, together with the public debt, is a serious threat to the welfare and the social security of the Nation. To an extent people incur obligations with dealers because they are really in need of the articles they cannot pay cash for. Pianos were long ago bought on the installment plan, because not everybody could, sixty or seventy years ago, lay down two hundred and fifty to five hundred dollars for a musical instrument, which is a permissible luxury. A generation which has left frugal comfort behind, frequently finds itself tempted to purchase what it cannot pay for in cash. Capital, never slow to take advantage of every opportunity to profit, is not alone willing to make easy credit available to the masses, it facilitates and promotes even what is in many cases economically injurious to those who are too weak to resist the temptation to buy what may be beyond their means. Although the present shortage of furniture has relieved dealers who sell on the installment plan of the necessity to conduct stores for the sale of returned goods, their existence up to within a few months ago should give to think.

Let us add, the problem is one that concerns the family whose welfare is often enough adversely affected by the injudicious use people make of the opportunity to buy on credit. And this means in some cases, to acquire poorly made articles dearly.

Both the co-operative and the credit union movement have a mission to fulfill in this particular field of consumers' buying.

Long and Honorable Record

Development and Trend of Certificate Reserves Among Fraternalists

(Conclusion)

THE factors which brought about the surplus of funds referred to were three; (1) The increased amount of money in circulation caused in part by high wages, hoarding of currency, tax dodging and black market operations, (2) large increase in bank deposits, and (3) growth of the monetary gold supply. Such an excess of idle funds created the need for high grade investments and caused the price of money to fall.

The further expansion of bank deposits increases the supply of loanable funds, and thus there is every reason to believe that the law of supply and demand will continue to operate as in the past, with the result that the interest rates will continue to hold their present level, which is too low. That is, provided we do not have a *New Deal* interpretation of the law. This is hardly possible, however, because the Government could not permit a depreciation of its outstanding commitments by rising interest rates. To do so would tend to destroy the Faith and Credit of Government Obligations, the first step toward disastrous inflation. The outlook for investments other than Government bonds will not be in an over supply, and there are fewer utility and railroad bonds now than there were in the 'thirties.

With interest rates the way they are going, will we, with the reserves now on hand, plus the future premiums to be collected, be able to carry out the terms of the contracts outstanding? The problem is particularly vital to those societies with large amounts of business on the N.F.C. table.

In a great many instances, the average age is relatively high, and the actual to expected mortality in this block of business is likewise relatively high. On such business, mortality profits would be decreasing and the interest yield less than 4%. Something must be done to make this business self-sustaining.

The Insurance Department of the Commonwealth of Pennsylvania, which considers that one of its prime functions is to advise, to suggest, to help a society when it is confronted with certain difficulties, instituted a Supplemental Valuation Report, with the suggestion that each society do more than merely fill out the answers, but that it should study it well, since it contains a wealth of information and statistics. The only other insur-

ance department requiring this Supplemental Valuation, to our knowledge, was that of the State of Ohio.

The first requirement of this added Valuation report was a Schedule providing for the segregation of Mortality Experience, according to the different valuation standards, beginning with a group of all members under 20, followed by blocks for each 5 years through age 70, and grouping all members over 70, according to attained ages, and then calculating the actual to expected mortality for each segregation. Contrary to most opinions, the highest ratio fell to members in the 21 to 25 age block, closely followed by the group under 20. The apparent cause for this high mortality experience was war casualties, an experience not reflected in the American Experience Table, which tends to upset the normal balance of mortality experience.

A second requirement was the valuation of all existing certificates on a 3% interest assumption. Each Society had to establish reserve factors on the American Experience Table of Mortality, or some kindred table, with an interest assumption of 3% and calculate their liability on all certificates in force, as of December 31, 1945.

In addition to the regular 3% reserve figures, other factors had to be calculated for the premium deficiency, increasing the liability of these Societies.

Needless to say, the preparation of the required statement of facts entailed thousands of calculations, each one had to be established, checked and verified, and then only could the actual valuation be made. This required much diligent effort on the part of the actuaries and their assistants, and a great quantity of midnight oil was consumed. Were it not for the hearty co-operation and exchange of information between local actuaries, I doubt that the task could have been accomplished within the allotted time.

The requirement to value all existing certificates on the 3% interest assumption, in my opinion, was somewhat unjust. The valuation was made for the entire duration of all certificates at the reduced interest rate whereas the earned interest income for the past years was greater than the assumption employed.

Another requirement of this report dealt with sick and accident funds, but because of the lack of authentic basic information and time, did not receive much attention.

One purpose the supplemental report served was to establish a degree of solvency on the reduced interest assumption. This proved a little adverse to some societies. We sincerely believe the future will be somewhat brighter though, because the return of peace will again permit a slowly rising savings in mortality, helping to strengthen the assets of the mortuary fund. This is particularly true of societies whose average age of members is low or who have an active Juvenile department that shows satisfactory annual increases in certificates issued.

Then, too, while the present rate of interest income is low, it is my sincere belief it will not go lower, and if it follows the usual cycle, should increase sometime in the future. No immediate increase can be expected, in fact none can be expected for many years, but ultimately the more settled economic condition of our country will force it upwards.

Another factor, and a great one at the present time, is profit on sale of Bonds. In this present day of high taxes, tax-free municipal bonds can be sold to investors not exempt from the payment

of taxes as Societies are, at very satisfactory profits. Incidentally, while the sale of Bonds at a profit does tend to increase the assets of the society, it affects the rate of interest earned adversely. High interest-income bonds are sold at substantial profits, and both principal and profit invested in bonds bearing a lower rate of interest.

The information and statistics contained in this report brought out the need of societies to issue certificates on a lower interest assumption. While the present low, I believe, is $21\frac{1}{2}\%$, this seems rather too drastic. A more moderate $23\frac{3}{4}\%$ or even a 3% basis would seem to be sufficiently conservative.

The situation at present is not without its anxieties and difficulties, but the record of the past justifies the greatest degree of confidence in the future. Under continued capable management and adequate supervision, our insurance societies have become one of the greatest economic structures the world has ever seen and give promise of maintaining their position.

JOSEPH J. PORTA, Supreme Secretary
Catholic Knights of St. George.

Information Service

A RECENT extension of the activities of the Central Catholic Library at Dublin, founded by Rev. Stephen J. Brown, S.J., is the Information Bureau (C.L.I.B.). According to the institution's Report for 1945-46, inquiries have been received from the U.S.A., Costa Rica, W. Africa, Mauritius, Holland, Denmark and from a British naval vessel stationed in the Far East. These were in addition to requests for information which have "continued to pour in, in ever increasing numbers from England, Scotland and the home country."

One part of the information service's efforts is devoted to publishing articles in newspapers and periodicals. All of its purposes make it necessary for the Library to conduct what the Central Bureau of the CV calls its Encyclopedia Files. The Report says in this regard: "Our store of in-

formation has now grown so large as to present rather a difficulty in the way of finding accommodation for it." The hope is expressed that "the post-war supplies position will so improve as to enable us to increase our stock of files."

What is known as the *Junior Praesidium* continues to help in the work of the Information Bureau, including the sending of parcels of books and papers to the light houses and light ships around the Irish coast. The difficulty encountered by our Central Bureau, to keep up the supply of literature for its remailing service, makes itself felt also to the Central Catholic Library of Dublin. The Report therefore appeals to all to send Catholic papers and books for remailing purposes, no matter how few they may be. The Bureau is mentioned in the annual as the donor of a number of books to what is one of the most unique institutions in the Catholic world.

From a survey of the economic condition of the Negro in the United States derives the opinion: "As a result of the shift from farming to non-agricultural pursuits, between 1910 and 1930 Negro males lost or gave up 300,000 jobs in agriculture and gained 775,000 jobs in industry. In

this shift from agricultural to non-agricultural pursuits the Negro male worker has found a place chiefly in semi-skilled and more especially unskilled occupations, while he stills plays an insignificant role in skilled, clerical, managerial, and professional pursuits."

SOCIAL REVIEW

Catholic Social Action

BECAUSE many native servants are not allowed out on Sunday mornings, Lourenco Marques, Portuguese East Africa, is permitted to have Mass on Sunday afternoons. Cardinal Gouveia announced in Lisbon that he had specially obtained this privilege from the Holy Father.

The natives who could not get to Mass, he said, were gradually beginning to look upon Benediction in the afternoon as the same as Mass.

BISHOP JUAN PERELLO Y POU OF VICH has begun proceedings in the canonization cause of Jaimes Balmes, considered one of the greatest scholars in apologetics of the last century. The documentary collection of testimonies of all kinds pertaining to him and his cause, when complete, will be sent to Rome for examination.

Balmes, who has been the object of numerous studies both in Spain and abroad, was born in 1810 and prepared for the priesthood at the Seminary of Vich, his native city. He died at the age of 38 after having completed many works which are known today all through the Western world.

FROM September 15-19 the *Confederation des Travailleurs Catholiques du Canada* (Canadian Cath. Workers Federation) met in convention at Quebec. The occasion granted the opportunity to celebrate the twenty-fifth anniversary of the founding of an organization which today consists of fourteen industrial organizations of labor and forty-eight unions directly affiliated with headquarters. Some 65,000 members are distributed over ninety cities and towns.

It has become the most influential part of the labor movement in the French-speaking parts of Canada and has been instrumental in introducing a great many improvements into Canadian labor legislation and in the working conditions of different industries.

TRADE Unions were concerned with justice, brotherhood and liberty, declared Most Rev. Dr. Browne, Bishop of Galway, when he addressed the second annual conference of the Congress of Irish Unions at the opening of a three-day session in University College, Galway. The speaker said that for many years he had been a convinced believer in the importance of functions that trade unions performed in the country's national and social life. It was an essential part of Catholic social teaching, and men had a right to form voluntary associations and that the workers

in particular had the right to form trade unions for the defence of their interests.

Many people thought that trade unions were concerned with purely material or purely economic objects. That was not so. Trade unions were concerned with objects of high moral and social values.

Personalia

THE works of one of the great pioneers of the Christian social school, Giuseppe Toniolo, whose ideas are known to have exercised a great influence on Pope Leo XIII when he wrote *Rerum Novarum*, are now to be made available in twenty volumes of about 320 pages each, under the title "Opera Omnia di Giuseppe Toniolo." Pope Pius XII has already expressed his personal interest in the undertaking by a letter blessing all those engaged in the editorial and publishing work and declaring that "wide diffusion of the writings of this illustrious sociologist" would do "a great deal of good."

The editorial committee is headed by Count Giuseppe Dalla Torre, editor of the Vatican daily newspaper *Osservatore Romano*.

The preparation and publication of the "Opera Omnia" is one of the principal activities of the Giuseppe Toniolo Committee which has been organized jointly by Italian Catholic Action and the Catholic University of Milan to gather material for the beatification of the great scholar.

The Family

THE meaning of one morally and physically healthy family for society and the State was demonstrated at Charlesbourg, Quebec, early in September by a meeting of more than 2,000 descendants of Isaac Bedard, who settled in New France early in the seventeenth century. The gathering had been arranged to pay homage to his memory and to unveil a magnificent monument in his honor. His Eminence, Jean-Marie Rodrigue Cardinal Villeneuve, O.M.I., Archbishop of Quebec, was to have officiated at the ceremonies but could not attend due to ill-health. The Cardinal's mother is a great-granddaughter of Isaac Bedard.

The ceremonies opened with an open-air high Mass, held on the grounds of Charlesbourg College and celebrated by Rev. Olivier Bedard, of the White Fathers. The sermon, which consisted of a short sketch of Isaac Bedard's arrival to this country, was preached by Rev. Raymond-Marie Bedard, of Fall River. Benediction followed at the monument, and dinner was served to the huge gathering. In the evening a dance was held at which more than 40 families present received diplomas of honor.

Migrant Labor

IN rural New York arrangements were made for operation of child care centers in migrant labor camps under funds appropriated by the State to continue the program started during the farm labor emergency.

Care was provided for children up to 14 whereas in previous years centers have been operated primarily for pre-school children.

Alcoholism

DELEGATES to the convention of the United Lutheran Church, held at Cleveland in October, unanimously adopted a resolution declaring the denomination observes "with grave concern the reported enormous increase in the manufacture, sale and consumption of alcoholic beverages."

The delegates issued an appeal to the church's members "to use their personal and social influence in seeking to remedy this situation."

Christian Trades Unions

THE International Federation of Christian Trades Unions has re-established its headquarters at Utrecht in Holland. Its influence is making itself felt in most of the countries where Christian trades unions flourished before the advent of the totalitarian régime and the late world war.

Toward the end of summer three delegates of the Confederation of Christian Syndicates (Trade Unions) of Belgium went to the Belgian Congo to organize autonomous Christian syndicates for Negro workers. This is indeed a step in the right direction.

The Prison Farm

WRITING on "The Local Jail—Some Substitutes," Wm. E. Cole, Head, Dept. of Sociology, University of Tennessee, devoted a paragraph to the discussion of "the Farm versus the Jail." He states: "It is sometimes said that the prison farm is the South's contribution to penology. If this is true, it lies in the use of the farm as a minimum-security prison or as an institution particularly well designed for the treatment of first offenders. Where a county or a city has a constant jail population of 20 or more a pretty good case can be made for a prison farm. A curse of the jail is idleness. The cost of keeping idle people

in jail is high and the effect on the person is bad. On the other hand, on a well-run prison farm, like the Shelby County penal farm at Memphis, Tennessee, prisoners grow most of their subsistence, look after the herds, take care of the laundry, service and repair equipment, produce food and clothes for other inmates of the local government, learn trades, and live under better health conditions than if they were confined in institutions.

There is no reason why the farm is not adaptable also to the needs of the State in providing for first and short-term offenders or, for that matter, any prisoner carefully selected as a suitable risk for treatment under minimum-security conditions.

Co-operation

THE International Co-operative Alliance, concluding its sixteenth annual congress, held at Zurich on October 10, adopted resolutions embodying decisions reached after four days of public debate.

It decided to create an institute to study international co-operation as a memorial to Henry J. May, who directed its activities for a quarter-century; to transmit to the peace conference its disapproval of all forms of economic nationalism; to work for collaboration with the World Federation of Trade Unions and to urge the International Bank of Reconstruction to set up a unit to represent co-operatives. It also urged that world oil resources be placed under the United Nations' jurisdiction.

Nationalization

STATE ownership of the means of production is being tried on a larger scale at present than at any other time in history. Some of the inevitable evils attending the system are already making themselves felt. As far as Poland is concerned, the organ of the Central Commission of the Polish Trade Unions has let it become known that before the war there were eight or nine men employed to every kilometer of railway line. Now there are 17 or 19. In a county office an average of 20 officials were employed; at present there are in some cases 200. In the industries the proportion between the manual and mental workers was as 32 to 1; at present it is 9 to 1.

The Warsaw local administration employed one man per 60 inhabitants; now the proportion is one to every 22 inhabitants. In Lodz, now Poland's largest town, there were before the war 187 thousand workers and 28 thousand officials. Now there are 115 thousand workers, but 45 thousand officials.

Farm Prices

AVERAGE farm real estate values in the Pacific Coast States have gone 24 points beyond the 1929 inflationary peak index, according to the Bureau of Agricultural Economics report for the year ended March first.

Farm lands in Colorado, Wyoming, and Montana have gone up more than 102 percent since 1939. Other States and percentage increases above the 1936-1939 average follow: Washington, 88; Oregon, 79; Idaho, 82; Utah, 45; Nevada, 47; California, 82; Arizona, 68; New Mexico, 86; Oklahoma, 71; Kansas, 58; Nebraska, 37; South Dakota, 31; North Dakota, 29.

Farm Machines

IT was said at the national tractor meeting of the Society of Automotive Engineers, conducted at Milwaukee, that improvements introduced during the war years have improved the efficiency of all types of tractors and farm implements. Newly developed post hole diggers attached to tractors can dig ten times as many holes per day as men using hand tools, said K. W. Anderson, Deere & Co. engineer. Tractor wood saws are widely used both for cutting wood and clearing land. The cotton industry will have to rely on mechanical cultivation and harvesting of cotton to compete in the world market against synthetic fibers, Anderson predicted. Mechanical cultivation and harvesting of sugar beets with the aid of tractors has been found more economical than older methods.

Many new implements and attachments are shared by groups of farmers, each borrowing the equipment for use with his own tractor. One of these is the front end loader which became widely used because of the war time man power shortage and is increasing in popularity. Manufacturers are co-operating in the development of new connecting devices that will make it easier to attach implements to tractors. Tractor designs are also influenced by crop trends.

Dissension in the Labor Camp

THE Labor Day issue of *District 50 News*, published by the United Mine Workers of America, contained a cartoon the meaning of which was explained to readers by the following text:

"Pious Phil Murray, the leader of the CIO, who is well known as the man of weasel words, filed a protest last week with the Chinese Nationalist Government because it threw a few Communists in the hoosegow. Phil was perturbed. At the same time, Phil had nothing to say about the Communists who shot down Ameri-

can fliers in Yugoslavia. The planes, gasoline and bullets used by the Yugoslav Communists were given to them by the American government when Germany was ruling the roost. Well, Communists never picket the Kremlin so Phil's followers are satisfied."

THE secession of the Brewery Workers International Union from the A.F.L. and its affiliation with the CIO, provoked the castigation of the organization by Daniel J. Tobin, General President, International Brotherhood of Teamsters, published in the *International Teamster*, from which the following lines are quoted:

"The Brewery Workers International officers are perhaps the most obstinate, and, in the judgment of many of us, the most stubborn in the labor movement. For thirty-five years the International Brotherhood of Teamsters has been endeavoring, in endless conferences, to reach an agreement with those people, based on the decisions of the conventions of the American Federation of Labor, but thirty-five years of conferences were useless.

"The selfishness of the International officers over all those years has been the cause of all the trouble. They would abide by no decisions of any tribunal.

"They appealed from decisions of the Federation to the courts of the nation, and the courts decided against them.

"They have spent hundreds of thousands of dollars of the money paid in by their union members on lawyers and in court proceedings."

Occupational Training

IN recent years Mount St. Bernard College at Antigonish, Nova Scotia, has developed a School of Pottery which apparently serves a real need. It has become necessary to erect a new building for this department, consisting of a spacious classroom, clay-preparing room, kiln, library and show room. It is decorated with locally-made ceramics.

Mount St. Bernard College is directed by members of the Congregation de Notre Dame and is affiliated with St. Francis Xavier University of Antigonish.

"Creative Recreation"

USING this title, the *Press Summary*, issued by the N. Y. State Colleges of Agriculture and Home Economics at Cornell University, reports:

"Arts and Recreation Committee of the New York State Rural Policy Committee recommends that the State aid the counties and local communities to promote and develop a recreation program, that each county rural policy committee appoint a group to study local needs and problems as a basis for a county program, and that Cornell give guidance material and leadership."

HISTORICAL STUDIES AND NOTES

GERMAN CATHOLIC SETTLEMENTS IN OHIO, 1834-1844

III.

DAYTON, Montgomery County, was visited next by Bishop Purcell: "Dayton which is most advantageously situated and has no uncertain prospects of great increase in wealth and numbers, has several handsomely, or at least, solidly furnished meeting-houses, but not a single Catholic church. We trust that the effort to be made this summer for the erection of a church may be blessed with the desired success." But it was only on November 26, 1837, that the first church in Dayton under the title of Emmanuel was dedicated.²⁹⁾ Bishop Purcell gives us some interesting data about the efforts made to collect funds for the prospective Catholic church in Dayton. In July 1835 he writes: "We are happy to observe that the Rev. Emanuel M. Thienpont is at present in this city (Cincinnati) soliciting aid for the erection of a Catholic church in Dayton. This town bids fair to rival at no distant period some of the most wealthy cities of the Union. The Protestants of Dayton have done themselves honor by the liberality with which they responded to the appeal of their Catholic fellow-citizens for the purpose above stated. A highly eligible lot, 96 by 166 feet, has been presented free of cost by Mrs. Prudence Pierson and the example of this lady has been followed by a subscription among the members of the different religious denominations amounting to \$1,300. It will take more than five times this sum to finish the contemplated building." Ten years later the anti-Catholic propaganda had made such co-operation on the part of Protestants impossible.

Bishop Purcell left Dayton to visit a small congregation at Miamisburg, Montgomery County, where there was a group of German Catholics settled. On Sunday, July 26, 1835, Bishop Purcell blessed the first church at Steubenville; on the following Sunday, August 2, he visited Salem again and from there he went to New Lisbon and Cleveland. "The Catholic congregation of Cleveland," he writes, "has been very recently organized. It consists of not more than 300 members. They are all poor. A merchant of Cleveland, Mr. Clark, has presented a lot. On this lot, it is intended to erect a church during the present season and from the friendly and liberal spirit evinced by the Protestant citizens of the town and

the spirited exertions which the Catholics resolved to make, we have no doubt but that the voyager on Lake Erie will soon be cheered by the aspect of the sign of our Redemption." Yet it was only five years later, in 1840, that the first church was erected in Cleveland under the patronage of Our Lady of the Lake. The congregation was mixed till 1853, when the Germans erected St. Peter's Church which was followed by the German St. Mary's Assumption in 1854, the German St. Joseph's in 1855, St. Stephan's in 1869 and finally Holy Trinity in 1880, St. Michael's in 1883, and St. Francis in 1888.

From Cleveland Bishop Purcell proceeded to St. Sebastian's, Portage County. "The first movement of German Catholics in a new settlement," Bishop Purcell writes, "is to build a church and schoolhouse of the cheapest and most accessible materials. To improvements in the condition of the county and their own, they wisely adjourn the construction of more costly and substantial edifices. Within one mile of Randolph in Portage County there is a German Catholic congregation, who have raised a small but remarkably neat log chapel and schoolhouse, thereby evincing a laudable attention to the instruction of their children and a becoming zeal for the religion of their fathers. The congregation consists of 45 families and of this little community it is said, in addition to other praise, that there is not a solitary instance of habitual, or occasional intemperance to stain its early and humble history. On the 22nd inst. Rev. Mr. Saenderl,³⁰⁾ who accompanied the Bishop, sang High Mass, in which the entire congregation, young and old, joined in admirable accordance; there were 53 communicants and 12 confirmed. Several Catholic families, not before heard of, attended from a distance of ten or fifteen miles, or requested through those who were able to come that they may be visited by a priest. Measures were promptly taken to afford them this consolation. Indeed, it is painful to observe how many Catholics are every day discovered who have been languishing for years for the bread of life, uncheered by the humble rite of our holy religion, whose children are raised up in ignorance

³⁰⁾ Rev. Simon Saenderl, C.S.S.R., born in 1800 and ordained priest in 1825, arrived in the United States in 1832, labored first in Green Bay, Wis., and Harbor Springs, Mich., and in August 1835, was appointed pastor of Canton, Ohio, and as such accompanied the Bishop on his visitation. Towards the end of October he was again transferred to Green Bay, labored at several places in Canada and the United States, dying in 1879. See *Social Justice Review*, July 1941-March 1942.

²⁹⁾ Reiter's *Schematismus*, p. 39.

and thereby exposed more easily to perversion, whereas in every village there are churches and schools in abundance for the diffusion of doctrines which faith and reason concur to prove erroneous." In 1869 Randolph counted 1640 souls and two schools with 190 children.³¹⁾

From Randolph Bishop Purcell went to Beechland, Stark County. He had visited that place in June of the previous year (1834) and returned in July of 1835. He states: "This congregation has suffered from the want of pastoral attention for several months. Still the members of the building committee have not neglected the collection of materials for the erection of a church in the newly located and fast progressing town of Louisville. The Bishop was cordially seconded in his earnest desire for completion of, at least, the shell of the building before the setting in of winter. The resources of the congregation are fully adequate to the support of a priest. The holy mysteries were celebrated in the large dwelling of Mr. Eck, a Catholic, lately arrived from Pennsylvania, and many persons were admitted to holy communion and confirmation." In 1838 two German priests were stationed at Canton to take care of Beechland (Louisville), Francis Hoffmann and Basil Shorb.

From Louisville Bishop Purcell again visited Canton, in August 1835, where he had been in June of the previous year. He writes: "This healthy and populous town appears destined to enjoy its share of the growing prosperity of the West. The church is far too small for the greatly increased numbers of the congregation. The Bishop preached in the Court House, on Sunday evening, August 23rd (1835). The Rev. gentlemen of the Order of St. Dominic have lately surrendered the Canton congregation to the care of the Bishop. Rev. Mr. Saenderl, Superior of the Redemptorists, and Rev. Mr. O'Beirne have been entrusted by the Bishop with the care of the congregation."

Next the Bishop visited Dover, Tuscarawas County. It "contains a small number of Catholics. The sacrifice of Mass was offered in the house of Mr. Krater." A church was built in Dover as late as the years 1849 and 1850, and on completion the Rev. Peter H. J. Muckerheide was appointed the first resident pastor of St. Joseph's, Dover, and St. Peter's in the Hessian Hills. In 1869 the parish numbered 900 souls, mostly Germans, with a school attended by 350 children.³²⁾

³¹⁾ Reiter's *Schematismus*, p. 51.

³²⁾ Hartley, op. cit., pp. 442-443; Reiter's, *Schematismus*, p. 37.

Columbus, Ohio, next received the visit of the Bishop, in the beginning of September, 1835. The prelate writes: "In this large and beautiful city, there is no Catholic church. The Catholic congregation, which when assembled, is large, meets where it can, when favored with the visit of a missionary priest. The Bishop exhorted the Catholics to commence the erection of a church." Yet a church was ready for use only on April 20, 1838. In 1869 the two German parishes numbered 5100 souls and seven schools with 600 pupils.³³⁾

In 1836 Bishop Purcell visited several congregations where he had not gone before. He reports: "The Bishop, with the Rev. Joseph Stahl-schmidt, left Cincinnati on the eleventh of July (1836) and on Sunday the seventeenth of July he administered confirmation in the church of St. Dominic, Guernsey County. The number of confirmed was nineteen. The following Tuesday, he blessed the church lately erected by a zealous German Catholic, Mr. Joseph Dorr, near Malaga, Monroe County, ten miles from St. Dominic's. The church is a well-finished log building, 53 by 28 feet, and is dedicated to St. Joseph. The family of Mr. Dorr formed a most effective and harmonious choir. His eldest son was married to a lady who had previously become a convert to our holy faith; his second son was confirmed with eighteen others; one of his neighbors was likewise married to a young lady whom the Bishop had baptized; and the Rev. Mr. Stahl-schmidt having preached an eloquent discourse in the German language, the affecting ceremonies of the day were concluded after two English sermons by the Bishop. Would that there were many such patterns of the flock throughout our scattered congregation like the worthy Mr. Dorr."

"Zanesville, Muskingum County, was visited on July 24, 1836. Rev. Mr. Stahl-schmidt preached after the Gospel in German and the Bishop after Mass in English. During the following week, with the exception of one day, instructions were given in the morning and evening, in German and English." Two years before Bishop Purcell had visited Zanesville and remained there from May 24 until June 1 but in his report nothing is said about German Catholics, but even at that period there was a sprinkling of them to be found at Zanesville. These Catholics worshipped in St. John the Baptist Church which had been dedicated on July 2, 1827. In 1842 the German members

³³⁾ Reiter's, *Schematismus*, p. 53.

of that congregation secured permission to organize a parish of their own which was dedicated under the patronage of St. Nicholas on December 1, 1842.³⁴⁾ In 1869 this German congregation numbered 1200 souls and 110 children in one school.³⁵⁾

"On the twenty-eighth of July (Thursday) church was held in Taylorsville. A lot was given the next day, by the respected proprietor of the new town, for the erection of a church, and another, one mile distant, for a burial ground." St. Anne Church in Taylorsville was erected in 1839 and was a mission of St. Nicholas, Zanesville. Its members are included in the figures given in 1869 as constituting the latter parish.³⁶⁾

(To be continued)

JOHN M. LBNHART, O.Cap.

Collectanea

ON a previous occasion we have called attention to what was indeed a most curious institution, that of Chaplains of radicalism for regiments, consisting largely of Germans, in the Union Army during the Civil War. One of them, identified as "the well-known radical writer, August Becker," is mentioned in an incidental manner by Rattermann in his biography of "Professor Maximillian Oertel," the influential editor of the *Kirchen-Zeitung*. The two men met "at a time when Becker, Chaplain of a New York regiment, had come to New York from the battlefields of Virginia on a furlough."

Both liberals and radicals, let it be said, were rather fond of this extraordinary man, Oertel, the first American Catholic journalist to receive the order of St. Gregory the Great. It was bestowed upon him by Pius IX. August Becker, known the country over among Germans as "Red Becker," admitted that "Pater" Oertel, as he was generally known, was a most lovable character, who would not, however, permit anyone to challenge him without receiving his due dessert.

The German radicals, probably few in numbers, who served as Chaplains in the Union army, were called *Feldprediger*, which means, preachers in the field or army preacher. What these men preached was the Gospel of Feuerbach, Moleschott, Vogt, and Büchner, disciples of atheism and materialism.

³⁴⁾ Hartley, op. cit., p. 263, 268-282.

³⁵⁾ Reiter's, *Schematismus*, p. 55.

³⁶⁾ Mueller's, *Schematismus*, 1882, p. 181; Hartley, op. cit., p. 127.

In the life of "William Sylvis, Pioneer of American Labor," Mr. Jonathan Grossman speaks of "the most spectacular battle over the importation of laborers," which occurred, some time toward the end of the Civil War, when Giles Filley, of St. Louis, obtained, through the Missouri Immigrant Bureau, twenty-five Prussian sand-moulders to work for him "at the same wages per piece as he pays to those already in his employ."

However, Filley's stratagem did not attain its purpose. "A union committee," so Mr. Grossman reports, "persuaded the Germans to make a public statement to the effect that the company had deceived them into thinking they had been hired to fill a 'natural demand for skilled labor'; that they had not been informed of 'one principle circumstance . . . along continued and decided disagreement between Filley and his employees'; and that therefore they were free of their contract with Mr. Filley."

Shortly thereafter these German immigrants joined the moulders union. "At a victory mass meeting," thus the account continues, "one punster entertained the crowd by mounting a scab-covered horse, vigorously applying whip and spur, and commenting on how that stubborn 'Filley' grated on his feelings."¹⁾

In the life of Claude Dubuis, Bishop of Galveston, by L. V. Jacks, recently published, there appears the following reference to Civil War days in Texas:

"The chaos that prevailed gloomily in Louisiana (in 1863) offered an ominous anticipation of a possible fate ahead for Texas. Many circumstances combined to foretell internal trouble. In the first place, large numbers of German immigrants were in Texas, most of them established in compact colonies, and for one reason and another most of these people had a *marked degree of Union sentiment*" (italics ours).²⁾

The fact is as stated: The majority of Germans in Texas were union men and they suffered for it. There were not as many reasons for their attitude as the author's statement might lead one to believe. Two predominated: The aversion to slavery and disruption of the Union. All of these settlers had greeted enthusiastically the Parliament at Frankfurt in 1848 as a token of German unity, one country, one flag. They loved the union whose citizens they had become by choice, and opposed its disruption because they realized the blessings the American people enjoyed as a nation not separated by boundaries and barriers.

¹⁾ Op. cit., N. Y., Columbia Univ. Press, 1945, p. 147.

²⁾ St. Louis, Herder Book Company, p. 151.

Book Reviews and Notes

Received for Review

- Pickl, Rev. Josef. *The Messiah*. B. Herder Book Company, St. Louis, 333 p. \$4.00.
- Priests' Saturday. *The Salvatorian Fathers*, Publishing Dept., St. Nazianz, Wis., 24 p.
- Menke, Rev. Willibrord, S.D.S. Bertha Baumann, the Little Guardian Angel of Priests' Saturday. Publishing Department, Salvatorian Seminary, St. Nazianz, Wis., 67 p.
- Crane, Rev. Paul, S.J. *Planned Social Study*. Catholic Social Guild, Oxford, England. 72 p. 25c.
- A Look at Labor. Excursion Books, Publishers, St. Paul, Minn., 96 p. 25c.

PERHAPS no other Order of men in the Church has been represented by so many of its members in the two Americas since the day of the discovery of the New World as the Order of St. Francis, taking into account its various branches. It is therefore an event of more than ordinary importance the Academy of American Franciscan History should now be able to occupy its own home, located at Bethesda, Maryland. The dedication ceremonies, conducted on October 10, were well adapted to the importance of the occasion: A Solemn High Mass in the forenoon at Mount Saint Sepulchre, Washington, D. C., followed by the blessing of the house in the afternoon. The invited guests participated in a dinner in the evening, succeeded by an Academic Session later in the day.

Reviews

Schimberg, Albert P. *The Great Friend: Frederick Ozanam*. Milwaukee. The Bruce Publishing Company.

Luigi Sturzo in his "Spiritual Problems of Our Times" speaks of lay saints as the great need of our times. He is eminently right. The lay apostolate and Catholic Action according to repeated Papal pronouncements will have to be the principal agencies of the restoration of Christian life in our thoroughly secularized age. But an apostolate that is not backed by sanctity of life is an utterly barren and sterile affair. Naturally, therefore, the lay apostolate to be effective requires the inspiration of lay sanctity. The lay apostolate is not something to be spoken but something to be lived. Christianity is on the lips of many in our days but mere Christian verbalism does not mean much. Only true lay saints can be the bearers of the torch of the lay apostolate.

This being so we immediately see the importance of Frederick Ozanam, of whom Mr. Schimberg has given us an inspiring biography which has a very timely message. Ozanam is the typical lay apostle. He embodied in his personal life everything the notion of the Lay Apostolate implies, that is social activity flowing from personal piety. Absorption in personal devotion is not apostolic activity; social work not emanating from inner devotion is not apostolic activity. The two must be combined in a unity as intimate as that of body and soul. This complete and vital union we

find in the life of Ozanam. For that reason his apostolate was a living thing and it is still living among us.

The portrait Mr. Schimberg draws is very attractive and appealing. The special value of this biography consists in this that it shows how Ozanam turned the ordinary circumstances in which his life was cast into opportunities for apostolic work. The reader can learn from these pages to do likewise.

C. BRUEHL

Fichter, Jos. H., S.J. *Christianity. An Outline of Dogmatic Theology for Laymen*. St. Louis, Mo., B. Herder Book Co., 9+267 pp., \$2.50.

To say that there exists among the laymen of our days a strong desire for a fuller understanding of Catholic dogma is little more than wishful thinking. Such a desire does not yet exist but must be aroused and stimulated. However that there is an imperative need for doctrinal information is a glaring fact. This need, great as it is, is not felt as a want by the majority who do not realize their ignorance and are quite complacent about it. Thus we would say that Father Fichter's lay theology certainly answers a dire need but does not fill a want because a want is a need of which men have become conscious. We may add that his book will help to transform the incontrovertible need into a real and articulate want, for the proper display of goods makes men aware of their needs and raises these needs to the level of conscious wants that stir the soul to activity.

Now whether the question is of filling an actually existing need or supplying a want that still has to be actuated, Father Fichter's moderately sized volume answers the purpose. It is neither argumentative nor controversial but positively doctrinal. That is as it should be, for controversy and polemics in most cases are barren of results. Plain exposition is more convincing than labored argument. The book touches on the high-points of Catholic dogma and makes them stand out in clear relief. Popular in style and pleasant to read, this outline of Dogmatic Theology for laymen is likely to do much good.

C. BRUEHL

Nuesse, Celestine Joseph, M.A. *The Social Thought of American Catholics, 1634-1829*. Washington, D. C., Catholic University Press, 1945, pp. X, 315.

The dissertation of C. J. Nuesse presents in the main an exposition of the social thought of the English-speaking Catholics of the Thirteen Colonies and the Middle West from 1634 to 1829. Since "important theoretical contributions were not made by early Catholics," the author uses "the term SOCIAL in a broad sense as including ideas ranging over the fields of economics, politics, sociology, religion, education, philosophy, even the more avowedly literary and artistic disciplines, in so far as they pertain to principles of human association." This extension of the term permits the author to trace social thought among the English Catholics of America back to 1634. "The emphasis is laid upon the thought as a function in the process" of creating social institutions and manners. This rather all-embracing program is, however, restricted to "a careful selection of ideas marking distinguishing trends

and does not aim at completeness." The author has "limited his research almost exclusively to printed sources owing to the exigencies of war which have made some of such sources inaccessible." The author has no doubt that "there will be some disagreement with the selection of data and with the presentation of various controversial issues," but he can plead that he has "tried to read accurately the historical records of Catholics."

The author has accumulated a stupendous amount of literature bearing on his subject. Numerous quotations in the text, and references in the footnotes, and especially in the Bibliographical Notes (pp. 287-304) enable the student to check his statements.

Some well-known historical facts and trends gain a new aspect by viewing them in the light of social thought. Others which are dismissed by the historian and political writer as foreign to their subject, form part of an integrated system.

All in all the social thought of the American Catholics ran within rather narrow channels. In colonial times such social facts like titles to their land and slavery were accepted without further thought as legitimate. New social customs developed which were adopted without questioning their intrinsic value. Thus the legitimacy of the American Revolution was taken as a matter of course by large classes of English citizens; the Catholic principles of submission even to unjust rulers were set aside without any scruples. After the Revolution social thought centered mainly about the principle of freedom of religion.

Since the author did not aim at completeness, the critic cannot find fault with exclusion of certain phases of Catholic life. The Catholic Germans of Pennsylvania in colonial times are barely mentioned; neither their background nor cultural influence is described. The author lists no books or articles dealing with their history. Likewise Scotch Highlanders and the French in the Middle West are hardly recognized as social units pursuing different social trends of thought than the English-Maryland unit.

Owing to the defective knowledge of the European background the author cannot always lay bare the roots of certain social customs. Thus trusteeism is traced to the democratic climate and partly to the weakness in church administration. The German Catholics of Philadelphia who first tried to introduce this system into America were evidently not influenced by either of these reasons. They knew that system from their homeland, Westphalia, and simply wished to continue in America what was sanctioned by the Church in Germany. As a matter of fact, a number of Catholic communities had enjoyed that privilege for centuries and some of them continued in that right until the eve of the First World War and perhaps longer. In certain cantons of Switzerland the Catholics exercise the same right every year and in certain parts of Northern Italy the Catholics likewise enjoy this right. On February 14, 1920, the Roman Congregation again explicitly sanctioned this age-old custom. This explains why the German Catholics of Philadelphia were not greatly impressed by the statement that their action conflicted with canon law; they, or at least their leaders knew that there is also another law, that of age-old custom which nulli-

fies the text of the canon law. Trusteeism must work for order in Europe, because in their petition to the Roman curia the bishops state that a prohibition of trusteeism would cause endless disorder.

Despite its limitation, we recommend the work of C. J. Nuesse most earnestly to all readers of *Social Justice Review*. This historical survey will give them a better insight into the nature of the current problems than a systematic treatise. Such treatises have the disadvantage that they deal mainly with the modern problem and place their assumptions on foreign systems which are not applicable in every detail to our condition. The volumes of *Social Justice Review* have been broadcasting "social thought" among readers for three decades and we trust that a study of the book of C. J. Nuesse will help clarify such thought among its readers and prove a powerful influence for stimulating Social Action.

J. M. LENHART, O.Cap.

Meyer, James, O.F.M. *A Primer of Perfection for Everybody*. Franciscan Herald Press, 1434 W. 55 St., Chicago, Ill.

I believe this book preaches faithfully what it professes in the title. One might imagine there had been enough written on this theme. That opinion will dissolve on perusing these pages. One of the special merits of the book is, that, despite the broad experience of the writer, his effort is not at originality of thought but at simplicity of presentation. To accomplish this he has treated twenty-eight points in as many brief chapters, points that either further or hinder the growth of perfection in the soul.

In "The Meaning of Perfection" one finds a most simple and clear idea of perfection. Then follow the helps and obstacles to its attainment. One sees that perfection can be attained with distinction by any Christian soul in any call of life who earnestly makes use of the means the Church has afforded him and who earnestly strives to avoid the enemies to holiness.

No doubt, the best method of reading this book for priest, religious or layman would be to make an entire meditation on each of the chapters. Surely such a month of prayer on such a theme would give one a mighty shove on the way of the perfect life. It would point the way and stress the means. From a Franciscan writing on perfection the reader might well expect the sweet flavor that permeates all Franciscan writing on matters of the soul. He will not be disappointed.

The book contains 184 pages and is bound in substantial but inexpensive manila-paper.

W. J. O'SHAUGHNESSY, S.J.

There is a rather modern flavor to the "Educational Note," extracted from *Family Life*, published at Los Angeles: "Tax payers interested in seeing their money well spent should ask state authorities for an estimate of (1) The amount of money spent by the State on account of divorces each year, and (2) the amount of money spent by the State to educate people to succeed in marriage."

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

President, Albert J. Sattler, New York, N. Y.
First Vice-President, Charles F. Gerhard, Philadelphia, Pennsylvania.
Second Vice-President, Rev. Fabian Diersing, O.S.B., New Blaine, Arkansas.
Third Vice-President, George P. Albiez, Bloomfield, New Jersey.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert A. Dobie, New Haven, Conn.
Recording Secretary, August Springob, Milwaukee, Wis.
Treasurer, John A. Suellentrop, Colwich, Kans.
Marshal, A. M. Herriges, St. Paul, Minn.
Trustees: Harry Jacobsmeyer, E. A. Winkelman and Cyril J. Furrer, St. Louis, Mo.; A. W. Miller, M.D., Indianapolis, Ind.; Frank C. Gittinger, San Antonio, Texas; Edward Kirchen, San Francisco, Calif.; William A. Boerger, St. Cloud, Minn.; Michael Mohr, Colwich, Kans.; Charles Kabis, Newark, N. J.
Board of Directors: Wm. H. Siefen, New Haven, Conn.; Richard F. Hemmerlein, New York; Michael F. Ettel, St. Paul, Minn.; Frank W. Schwartz, Detroit, Mich.; J. P. Wickenheiser, Strasburg, N. D.; August Petry, San Francisco, Cal.; Jos. G. Grundle, Elm Grove, Wis.; Charles P. Kraft, Irvington, N. J.
Hon. Presidents, John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.; Wm. H. Siefen, New Haven, Conn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Very Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Very Rev. Msgr. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ST. LOUIS' NEW ARCHBISHOP

AS if to indicate that conditions in the world today are not too well ordered, the train which bore Most Rev. Joseph E. Ritter from Indianapolis to St. Louis arrived one hour and thirty minutes late. Although the Catholics of the city had been living in expectation of the coming of their new Archbishop for a long time, whom they would have been glad to welcome with every demonstration of respect and filial devotion possible to them, the new incumbent of the See of St. Louis preferred to slip into town as unostentatiously as possible. In the sermon, delivered by Most Rev. James H. Ryan, Archbishop of Omaha, on the occasion of the installation of the new Archbishop in office by the Apostolic Delegate, in St. Louis Cathedral, there is the following passage which appears a commentary on the facts just related: "He is in all ways worthy to walk in the footsteps of his famed predecessor, John, Cardinal Glennon . . . He is a humble man, but solid because of his very humility." Only a small group of priests met Archbishop Ritter's train at Granite City, Illinois, while a larger committee of priests and laymen awaited his arrival at Union Station. Among those privileged to greet the fourth incumbent of the See of St. Louis on this occasion were the two representatives of the Central Verein, Mr. Ernst A. Winkelman and Mr. Cyril Furrer, of our Board of Trustees. The Catholic Union of Missouri was represented by Mr. Bernard Gassel, the president elected to office at the recent convention of the organization.

The Bureau had previously submitted to Archbishop Ritter a copy of the Declaration of Principles and Policies adopted by the Newark Convention, together with its own Report for the last fiscal year which ended on

June 30, 1946. His Excellency acknowledged receipt with a note written in his own hand, stating he was pleased to have our letter and enclosures. We were assured, moreover, of the Archbishop's interest in them. Similarly, Archbishop Ritter thanked Mrs. Mary Filser Lohr, President, National Catholic Women's Union, for her letter of congratulation. Continuing, the communication states: "I am aware that my new See is the stronghold of the Catholic Central Verein and its auxiliary, National Catholic Women's Union. This gives me much encouragement in taking up the new duties in that great distinguished Archdiocese."

While at one time it had been contemplated to establish the Central Bureau and its Ketteler House of Social Study in Chicago, developments favored it remaining in St. Louis. Here it grew and established itself firmly, profiting from the confidence the late Cardinal Glennon reposed in it, who, on one occasion, declared: "I have followed with interest the development of the Bureau during these later years and I recognize it now as one of the most useful and practical agencies of the Church and Catholic society." Those entrusted with conducting the Bureau ever strove to deserve this expression of confidence by a prelate who weighed his words and opinions carefully. With the help of God the Bureau will continue its labors, ever solicitous of deserving the confidence and good will of Most Rev. Archbishop Joseph E. Ritter. May the Lord grant him the fullness of years enjoyed by two of his distinguished predecessors, Archbishop Peter R. Kenrick and Cardinal John J. Glennon, and may his labors promote the spiritual welfare of the flock whose supreme shepherd in the Archdiocese of St. Louis he is.

Our European Relief Collection

THUS far societies affiliated with the Central Verein, its members and friends have contributed a total of \$38,237.30 to the European Relief Fund. Of this sum, \$37,384.80 were paid by the Bureau to War Relief Services, National Catholic Welfare Conference, while donations intended for the Holy Father amounted to \$417.50, and contributions forwarded to Holland, \$353. Vitamin capsules, sent to Germany, cost \$82.00.

On account of the seamen's strike, which is preventing the shipment of freight of any kind to Europe, including relief packages going forward by mail, the Bureau has not as yet shipped the many cartons of prayer books and theological works it has on hand intended for Germany. The shortage of books and articles for altar use is particularly acute in the bombed cities of western Europe, but at present shipments are being held up by the strike referred to.

It is, however, possible to buy food in Europe, in such countries as Sweden, Denmark and Switzerland, for shipment into Germany and Austria. Moreover, the strike cannot last much longer and therefore funds for the purchase of food must be available because the coming winter will impose great suffering on a people who lack food, clothing, in many cases proper shelter, and fuel.

The Old Spirit Prevailed

AN earnest plea to the members of the Central Verein to devote themselves to the study and dissemination of information regarding the vocational group order was made at the Convention of the Minnesota State Branch conducted at St. Paul on September 22-23. It was at the mass meeting of the men and women conducted in the St. Paul Hotel on Sunday afternoon, the Director of the Central Bureau presented a forceful presentation of the two alternatives which confront Catholics today: We must heed the call of the Popes, who beg Catholics to reconstruct Society on a corporative basis, lest we proceed along the road of deterioration and destruction which must lead to "a war of each against all, where social problems grow increasingly complicated, while, despite all material progress, insecurity, class struggle and wars become ever more bitter and frequent."

At the same session the Archbishop of St. Paul, Most Rev. John G. Murray, addressed the delegates regarding the emancipation of modern society from the moral law and the substitution of a man-made mechanical structure, lacking an organic principle of life. His Excellency expressed doubt whether present-day Society still possesses the spirit and the moral stamina to avoid a new world war, which may come upon us in the wake of the continued revolt of man against the divinely-constituted, organic order of Society.

The delegates participated in the solemn Pontifical High Mass on Sunday morning celebrated by Archbishop Murray. In his sermon, Msgr. Edward Mahowald asserted that the reconstruction of Society is dependent, in the first place, on a spiritual rejuvenation and reform of its members, and hence it is the particular duty

of those who belong to Catholic organizations to lead an exemplary life. The music of the Mass was rendered by the Cathedral choir under the direction of Rev. Jos. Kunkl.

An enlarged program of relief action in behalf of the war-stricken in Germany and Austria was decided upon by the State Branches of both men and women and a contribution of \$1000 was made to the Relief Fund by the State organization. Action along this line was advocated in the address of President Michael F. Ettel on Sunday evening, who also emphasized the need of a more intensified program of study of the social question by the members at large. As a means toward encouraging this study, President Ettel urged a resumption of the week-end social-study courses conducted by the organization in former years. After a lively discussion on its needs, the delegates voted a contribution of \$250 to the Central Bureau, with a promise of a further appropriation during the coming winter, should the necessity arise.

Closing sessions were conducted on Monday, September 23, following the Solemn Highmass in Assumption Church. Monday afternoon was devoted largely to a discussion meeting of the delegates of the Catholic Aid Association. The report of the resolutions committee, Mr. Joseph Matt, Chairman, was presented at the Monday evening session. The Catholic Aid Association continued and concluded its Convention on Tuesday.

Officers of the State Branch of the CV elected by the Convention are: President, Michael F. Ettel, St. Paul; vice-president, B. J. Spohn, Richmond; finan. sec., R. G. Baetz, St. Paul; rec. sec., J. B. Korte, St. Benedict; treasurer, Wm. P. Gerlach, St. Paul; executive committee: Wm. A. Boerger, St. Cloud; Alphonse J. Matt, St. Paul; C. J. Fischer, Winona; Frank C. Neudecker, Sleepy Eye; Anthony Winkel, St. Paul.

It had been feared, the meetings might demonstrate a loss of interest on the part of the members, due to the long interval between the last and the present convention. In fact, genuine interest prevailed through the sessions.

What appears a practical method for reporting to a State Convention the message of the National Convention has been adopted in Minnesota. Not to one, but to a number of delegates was the task assigned at St. Paul to convey to their fellow-members their impressions of the meetings held at Newark. Mr. Frank Jungbauer, Secretary of the Minnesota Aid Association, spoke on Sunday's program while Mr. Joseph Matt, K.S.G., discussed the deliberations of the Committee on Resolutions and the reasons for a number of these important declarations. To Mr. William Boerger had been assigned the task of reporting on the Youth Program of the National Convention while delegate Heriges broadly outlined the various public meetings.

The program of our national conventions is so comprehensive that it is sheer impossible for one individual to do justice to all of the transactions the delegates participate in. It appears wise, therefore, to arrange for a number of speakers, in order that at least the more important highlights of these occasions may be sufficiently discussed.

The Story of the CV

THERE has come from the press a new, revised edition of the free leaflet "The Central Verein: History, Aim and Scope." More than 27,000 copies of this 16-page publication, a brief, sufficiently explicit account of the CV and its program, have been distributed to date.

The leaflet is well adapted for distribution among members of the younger generation, to inform them of the history and purposes of our movement. There are serious-minded men, sobered by the experiences of the war, who are searching for a cause to which to devote their energies. The record of the services the CV has rendered Church and society in the past, has much to recommend it to men of this type. Copies of the leaflet can be obtained upon request.

A Task for Secretaries

TOWARD the end of September the Director of the Central Bureau addressed a letter to the Secretaries of all societies affiliated with the Central Verein, asking them to acquaint their fellow members with two important recent publications: The "Declaration of Principles and Policies" adopted at the Newark Convention in August, and the Bureau's "Annual Report." The communication says: "Your pastor will gladly discuss at your meetings the various problems these well-considered declarations have to do with, we are certain." The Report of the Central Bureau should be read and studied, it is said, in order that all may know about the work our institution is engaged in and the various efforts it promotes.

The letter calls attention to the serious responsibility of our secretaries in this matter, a point that is emphasized by the solemn installation of national and state officers before the altar, which has been the custom in recent years.

Habent Sua Fata Libelli

THIS Roman adage has found an illustration which would have astonished the ancients. On August 19 there came to the Bureau an air letter written at Accra on the Gold Coast, West Africa. The writer, a signalman with the British forces in that colony, states in his communication: "I was once conversing with a friend of mine in the Military Hospital about the sickness in the Army. Going he gave me a book entitled 'Guide Right' to read and then to return to him. It took about seventy minutes for completing the whole book because it shows me how a man should take care and prevent himself from all diseases especially the commonest disease known as V.D. I am a soldier in the Signal Training Center and I have kept long in the British Army and I could say that the commonest disease for soldiers is only V.D."

"My aim of writing this letter is, I beg your pardon, to give me full particulars and instructions so that I can order some of your books because an English proverb says, prevention is better than cure. Will you please post me some of your books? Or if there are

some other books let me know because I am pleased to read your books. I beg your pardon to send me "Guide Right." I will extend the news from "Guide Right" to soldiers who are accustomed to chasing girls to stop and order it at once."

Judging from his name, the writer is a native of the Gold Coast. Just how a copy of "Guide Right" reached that part of the world, we do not know. But the letter does prove that this valuable publication has reached countries outside of our own.

S. J. R. in India and Africa

WHAT was a hundred years ago largely a European problem, the social question, has followed the white man around the world until it has come to plague him both in Asia and in Africa. Particularly the teeming masses of India realize the need of reforms. In consequence *Social Justice Review* attracts the attention of both missionaries and native priests.

A letter addressed to the Bureau from the Bishop's House of a city in Southern India plainly states the case as follows:

"Towering with temples and pagodas our town of N. N. stands as the very heart and center of Hinduism. There are, however, a few among the Hindus who, educated in our Catholic schools and colleges, are attracted by the sane and sound doctrines of the Church on social and economic problems. Through these good Hindus I want to make known Catholic ideas of social justice to other Hindus. Toward this end may I request you to help me and the Catholic staff of our Mission High School with your scholarly periodical, *Social Justice Review*? In case you are unable to help me, is it asking too much to request you to arrange with some kind benefactor who could do us this favor?"

Contributions towards the expense of carrying the good news of social justice to India will be appreciated because this is not the only request of this kind to reach us. The Rector of a certain seminary in that vast country writes: "I wish to thank you again for *Social Justice Review* which you kindly continue to send. It has become a regular feature now on our periodical shelf. Both its theoretical and practical articles and information quietly and steadily do their work of developing and increasing the social sense and interest of our future priest-missionaries."

Fifty years ago there were American Catholics who would say: "There is no social problem in our country." Even the somnolent have, in the course of the past thirty years, been aroused to the recognition of its presence among us. In fact, the social question has followed capitalism and its works to all parts of the world. Johannesburg in South Africa has its slums, inhabited by a proletariat and into every krall the economic and social problems, created by white men, cast their shadow. Consequently, the missionaries are anxious for reading matter such as our journal supplies them with. Writing from Tanganyika Territory in May one of the White Fathers states in his letter:

"I have seen by chance an odd number of your fine review and dare to write you (don't mind my awkward

English, I am a French missionary) to ask you if you could kindly find a good person who would accept the task to remail copies of the review to us. We are so deprived of intellectual food here, far away in the African bush, that little by little we become intellectually impoverished. This is a sacrifice like so many others, of course, but I hope your good heart will understand."

This missionary's want must, of course, be supplied, and that regularly. So his name has been added to the subscription list, but we hope a donor may be found to pay for the copy.

A Man of Sterling Qualities

AMONG the members of the Central Verein there have always been found in the course of its history men of sterling quality and integrity who lent their influence to the organization in their parish, community and State. A man of this type, Hypolite Dittlinger, New Braunfels, Texas, departed this life at Santa Rosa Hospital, San Antonio, on September 29, after he had undergone a minor operation. Mr. Dittlinger was a member and supporter of the local St. Peter and Paul's Society, of our Texas State League and its Catholic Life Insurance Union. His interest in the national organization he demonstrated frequently in former years by attending our conventions, participating in the proceedings and furthering the program of the Central Bureau, which knew him as a generous benefactor for many years. He was, in fact, an enthusiastic supporter of the plan adopted at Dubuque, in 1907, where it was decided the CV should devote itself in a special manner to the promotion of a social program.

A retiring man, the late Mr. Dittlinger did not let the left hand know what the right was doing. He assisted and promoted innumerable works of charity and civic betterment. The very fact that he developed in New Braunfels two great industries, the roller and feed mills which bear his name, and founded the largest and best arranged crushed rock- and lime-works in Texas, made of our member an outstanding civic leader. Since the workingmen employed in the latter industry were largely Mexicans, Mr. Dittlinger built for them a chapel and provided a priest. Not long ago the Bureau received a letter from Switzerland, stating that the writer, a Benedictine Father, had introduced in a certain locality the cultivation of maize according to the system developed by the author of a certain book, the publication of which Mr. Dittlinger had made possible some years ago. He had donated a number of copies of this work to the Bureau which, on its part, distributed them to interested individuals residing in various parts of the world. It was thus the deceased promoted religion, works of charity, culture and industry on frequent occasions.

Mr. Dittlinger was born at Cape Girardeau, Missouri, on April 15, 1859, the son of a political refugee from the Rhine country. After the death of his father, at New Braunfels in 1866, the widow, with her children, returned to Germany where Mr. Dittlinger was educated. He graduated from the Gymnasium at Cologne and soon after returned to his native land, in 1875. He came to New Braunfels in the following year to visit the grave of his father, but remained there for the rest

of his life, engaging in merchandising, milling and the crushed stone and lime industries. How he came to promote this enterprise is in itself an interesting story.

In 1890 Mr. Dittlinger married Miss Elise Grob, of Milwaukee, who had taught school in New Braunfels. Three children were born of this union, one of whom, Mrs. H. Mengden, died in August of last year, while Mrs. Dittlinger had departed this life a few years earlier. The survivors are Mrs. Alfred A. Liebscher, her husband, and three grandchildren, Mr. Bruno Dittlinger, a son, and Mr. H. F. Mengden, and his two sons, Hypolite and Joseph M. Long a faithful member of the Dittlinger household, Miss Amalia Grob, member of the NCWU, also mourns the death of this in many respects extraordinary man who disregarded publicity and whatever saviors of the market place.

Rt. Rev. Peter J. Schnetzer, pastor of St. Joseph's Church at San Antonio, celebrated the Requiem Mass for the repose of the soul of the deceased, while Very Rev. Walter F. Golata, S.M., President of the St. Mary's University at San Antonio, delivered the funeral oration. His Excellency, Archbishop Robert E. Lucey, spoke words of sympathy before pronouncing the final absolution. The pastor of St. Peter and Paul's Church, New Braunfels, Rt. Rev. John J. Robbling, conducted the services at the grave.

Among the honorary pallbearers were the following members of the Central Verein: Mr. Joseph Courand, Mr. Leo M. J. Dielmann, Mr. William A. Mengden, Mr. John P. Pfeiffer, and Mr. Ben Schwegmann.

Miscellany

THE Board of Directors of the Central Verein have authorized the Director of the Central Bureau to issue a Christmas appeal for funds needed to sustain the work of the Central Bureau and to undertake necessary repairs to the Central Bureau building.

Early in October the Bureau received a check for two thousand dollars, a donation of the National Catholic Women's Union intended for German relief. It was a reasonable decision on the part of the organization to henceforth pay the proceeds of all collections intended for the Relief Fund to the Bureau in order that the combined efforts of the two organizations may be properly recorded.

Receipting for the Bureau's check for five thousand dollars, consisting of gifts received from "The Wanderer," of St. Paul, societies affiliated with the Central Verein, and individual members and friends, Monsignor Patrick A. O'Boyle, Executive Director, War Relief Services, requests us "to please extend our deep appreciation to all those who have contributed to this sum."

Monsignor O'Boyle says further: "I am happy to know that you are continuing the work because the need in Germany is very great. Reports coming from our representatives indicate that the coming winter months will be hard ones and therefore we are trying to do everything possible to relieve the condition of these poor people during the coming cold season."

By a contribution of \$600, authorized at the recent Convention in St. Paul, the Minnesota State Branch of the CV has reached its quota of \$10,000 for the Expansion Fund of the Central Bureau. This amount was promised by the Branch with the inauguration of the expansion drive at the San Francisco Convention of the CV in 1939. During the seven-year period, the State organization contributed \$9,114.72, while Life Memberships and donations of societies and individuals in the State amounted to \$958. Total, \$10,072.72.

From Pittsburgh comes this bit of information which may induce others to adopt the policy the pastor of the Assumption parish, Fr. Michael P. Hinnebusch, refers to:

"Our local Conference of the St. Vincent de Paul Society, now sends every month eight packages of food, all through CARE, to the Rev. William Albs, Caritas Director for the Diocese of Berlin, Germany. To date we have found this the most effective and economic means of help. We hope that other Conferences of this Diocese will join us in this effort to render aid to hungry people."

Towards the end of September, the members of the hierarchy of our country, including Abbots, were sent a copy of the Declaration of Principles and Policies adopted by the Convention at Newark together with the last Annual Report of the Central Bureau. Many acknowledgments were received expressing appreciation and approval. Particularly significant appears the statement by His Excellency the Bishop of Camden, New Jersey, Most Rev. Bartholomew J. Eustace:

"It seems to me that in the aforesaid booklet (Declaration of Principles), everything is admirably stated and if, as Saint Augustine says, 'Teaching is one of the finest forms of Charity,' then, indeed, you are greatly to be commended."

After the death of Father Weber, National President, the Catholic Kolping Society of America, the organization's Central Council met at Cincinnati. According to the *Kolping Banner* the agenda of the meeting was concerned largely with the question: "What can be done to revitalize and spread the work of Kolping in this country?"

This statement grants us the opportunity to say, we would wish to see the Kolping Society of America in the forefront of organizations engaged in promoting the vocational or corporative system endorsed by Popes Pius XI and Pius XII. Father Kolping, the saintly founder of the organization a hundred years ago, was indeed of one mind with the leaders of the Christian social school of thought that many of the evils of these later times should be attributed to the atomization of society brought on by Liberalism. All of them would have hailed with joy the opinion regarding the desirability of promoting a corporative order as expressed by Pius XII in his letter to the Social Week of France which met at Strassburg in July.

Our members are, generally speaking, interested in the Central Bureau and appreciate its services. But one cannot say that they are mindful of its needs and the necessity of aiding it to perform the manifold duties expected of the Bureau.

It is a pleasure, therefore, to record the action of the Convention Committee, representing the Allegheny County Section and the Catholic Women's Union, which had at short notice prepared for this year's meeting of the CV and NCWU of Pennsylvania, conducted at Pittsburgh on September 15 and 16. When it was found that, after the payment of all bills, there was a small balance available, the Committee decided this should go to the Central Bureau. Although the donation was not large, the thoughtful action of the donors imparts to it a special value.

What, we believe, we are privileged to call a testimonial of confidence in the Central Bureau, came to us in the shape of a note and check from Rev. Fr. Joseph Wuest, C.S.Sp., a venerable priest, long stationed at St. Mary's Church in Detroit, Michigan.

On the occasion of the golden jubilee of his ordination to the priesthood, commemorated on September 22, Father Wuest was tendered a jubilee burse. As a friend of the Bureau for long years he sent us a part of this gift with the following instructions: "I ask you to use the amount the check calls for to the best of your judgment. I know your charity and the need of help." It is needless to say that we are appreciative of the sentiments expressed in these lines.

The St. Charles District League, CU of Missouri, assisted by the local women's organization, conducted its Tenth Annual Catholic Day at Starkenburg and Rhineland, Missouri, on Sunday, September 22. Several hundred visitors from St. Louis, St. Charles and from parishes located in the Deanery participated in the Solemn Highmass at the Shrine of the Sorrowful Mother located at Starkenburg in the morning. After the services the participants journeyed to Rhineland, a distance of two miles, where they partook of the noon luncheon and attended the public meeting and church services in St. Joseph's Parish. The Rev. R. J. Tremblay, O.M.I., and Rev. Paul Kertz, pastors of the parishes at Starkenburg and Rhineland, were hosts to the gathering.

A correspondent of the Bureau, a member of the Pennsylvania Branch of the CV, describes the meeting at Pittsburgh in September as "a most promising Convention." He states: "It was well-attended and what was lacking in numbers was made up by the spirit and enthusiasm of those present." What particularly pleased the officers of the Branch was the presence of a number of priests who were new-comers, and who in turn "expressed their surprise and delight at the things they saw and heard."

Missionary Asks For Drugs

BY no means do the mission activities of the Bureau consist merely of accepting donations and forwarding them to missionaries. A part of the funds entrusted to it are expended on the purchase of goods of various kinds requested by them.

The following extracts from a communication, addressed to the Bureau by a missionary in British Honduras, may illustrate our statement. He writes:

"Those capsules for tropical fever are a powerful ally when people down with the malady call me to their side. God bless you and those friends who made it possible for you to send me the present supply. Whenever you are able to send me another lot, and some tubes of Baume's Analgesique (also called Benque), and a sample of tatarine against itching, please do so. I will be deeply obliged to you for extending to me this aid."

Continuing, the writer asks: "Is the new peruna really so effective as the radio proclaims it to be? If so, it would prove a real boon down here. An evangelist or Nazarene nurse is causing a lot of spiritual harm with her free medicines."

To meet demands of this kind, the Bureau needs unassigned gifts; i. e., donations which are not intended by the givers for a particular mission or mission field.

Philippine Affairs

THOSE of our readers who perused Father De Boeck's article "Two Months Among Yamashita's Last Men" may be astonished to learn that when the Ifugaos and their faithful pastor had returned to their homes in the mountains they were soon faced by starvation. The Japanese had destroyed their rice fields and left behind a plague of rats. These rats devoured the young shoots of the seedlings intended to produce the first harvest. In consequence a famine ensued.

At first, it appeared the Ifugaos had no friends at all; ultimately they were helped to an extent. Not Father De Boeck, but another missionary has written the Bureau: "At present (the middle of May) some relief is pouring into the districts in distress. Father De Boeck writes that he is able to save many a life, but he cannot save them all. He is literally overwhelmed, but hopes that the situation will improve a good deal in June and July. By that time the people will have sweet potatoes, planted by them after the Father had exterminated the rats."

Conditions in the Philippines are far from normal. We have it from a reliable source that some of the guerillas who fought against the Japanese, have adopted Bolshevistic tactics in regard to priests and churches. One need not doubt this statement because of the probability that the order of the Katipunan, which was so influential during the revolution at the beginning of this century, was never really entirely dispersed. Nationalistic to the core, it may have attained to new power during the occupation by the Japanese while its members assumed leadership among the guerillas. But regarding conditions in the Philippines we are kept in the dark. The daily press either does not consider it worthwhile to report on Philippine affairs or is engaged in a conspiracy of silence.

Words from India, China, Brazil

HAVING assured us, the assistance rendered him from time to time was of great benefit to his missions, the Bishop of Shillong, Assam, India, Most Rev. S. Ferrando, S.C., states:

"We work among primitive peoples in the heart of the jungle, in places where malaria and nowadays famine are rampant.

"Who would like to adopt an orphan? We have three hundred in our orphanage and we must supply them with everything. I am confident that if possible, you will continue to help us and our grateful prayers will be yours."

Sometime in March of this year it was possible to send a missionary in China a check for gifts intended for him by a number of donors. Enclosed in the communication were two letters the Bureau had addressed to him in November and early in December, 1941, both of which had been returned to us because the declaration of war by Japan made transmission to China impossible. The missionary has now written us: "Let me thank you wholeheartedly for your great and painstaking efforts and your faithful listing and administration of the numerous gifts."

This particular mission field has suffered heavily through the depredations of the Reds. In fact, most of the missionaries of European origin were forced to leave the invaded territory while native priests are still able to continue their labors. But it is for them the procurator must provide money which is sent to the villages by messengers because the mails are interfered with.

Both the misfortunes of missionary life and the present universal food situation are reflected in the communication addressed to the Bureau by the Superior of a Monastery of Cistercians, struggling for existence in the wilds of Brazil. He writes: "We had planted a great deal of rye in order that we should have bread for ourselves and the people. But more than half of what we had planted suffered from a terrific rain storm which struck while the rye was in the flowering state. In consequence half of the heads are empty. That is indeed for us a catastrophe, because we now lack bread. On account of the scarcity of cereals in all parts of the world the Argentine is supplying only part of the wheat and, therefore, at times we are without bread for weeks. But this visitation too we will surmount; we have survived worse things than this. Our dear Lord knows why He permits them."

Received by the Bureau as a gift from a convent, the following statues, well preserved, will be sent for use of mission chapels on request:

A statue of the kneeling figures of the Blessed Virgin Mary and of St. Joseph, eighteen inches high, and two figures of the reclining Infant Jesus, twelve inches; also smaller statues for a Christmas crib. In addition we have one statue each of St. Aloysius and St. Stanislaus Kostka, twenty-four inches high.

DECLARATION OF PRINCIPLES

Adopted by the Ninety-first Convention of the Cath.
Central Verein of America at Newark, N. J.,
August 15-19, 1946

East and West

But in spite of all these reservations, which indicate that there are no clear and definite lines of demarcation, and eliminate the idea of a crusade against the new rival of Western supremacy, we fully realize the great importance of the rise of Russia to the status of a world power of first magnitude.

In several chapters of his outstanding book on European civilization the famous Spanish scholar, Jaime Balmes, one hundred years ago, wrote of the great revolutions of the past and the impending world transformations he foresaw. In the light of recent developments it is amazing how accurately he predicted titanic conflicts between West and East in which the Catholic Church and Russia would be the focal points. Balmes wrote:

"If Europe were destined one day again to undergo a general and fearful revolution, either by a universal spread of revolutionary ideas or by a violent invasion of social and proprietary rights by pauperism (proletarianism); if the colossus of the North, seated on its throne amid eternal snows, with enlightenment in its head, and blind force in its hands, possessing at once the means of civilization and barbarity, and unceasingly turning towards the East, the South, and the West that covetous and crafty look which in history is the characteristic mark of all invading empires; if, availing itself of a favorable moment, it were to make an attempt on the independence of Europe, then we should perhaps have proof of the value of the Catholic principle in a great extremity; then we should feel the power of the unity which is proclaimed and supported by Catholicity, and while calling to mind the Middle Ages, we should come to acknowledge one of the causes of the weakness of the East and the strength of the West . . . and who knows whether, in the attempt made in Russia against Catholicity, attempts which the Vicar of Jesus Christ has deplored in such touching language—who knows whether there be not the secret influence of a presentiment, perhaps even a foresight, of the necessity of weakening that sublime power which has been in all ages, when the cause of humanity was in question, the center of great movements? . . ."

"*This is the Victory Which Will Conquer the World, —our Faith.*"

The situation the great Spaniard visualized is upon us today. The Catholic Church, through Pope Pius XII has accepted the challenge and appeals to the faithful everywhere to do their share, individually and collectively, in meeting the forces of disruption and destruction. The decision cannot be achieved on the battle field or by the atomic bomb and other terrible weapons of destruction.

Pope Pius has on numerous occasions deplored ruthless totalitarian warfare in general and the use of the latest weapons in particular. In full accord with his predecessors he insists that a reconstruction of Society

is necessary and that only a change of heart and mind and a thorough reform of institutions will restore equilibrium and peace.

There are those who argue that what is needed are immediate remedies for the great ills and disavow long-range programs as illusory and futile. We readily admit that it will take a long time and an unlimited amount of patience to reconstruct Society according to the Christian pattern. Paganism has eaten into the very fabric of Society, and despite all terrible experiences a vast majority will persist in rejecting Christianity and the practical application of its teaching.

Thus it has been throughout the history of Christianity, and the struggle between the forces of light and the forces of darkness has repeated itself in different forms in every era. It always has been and still is the mission of Christianity to educate the nations and raise civilization to higher levels and lead erring nations back to the true fountains of salvation. Unbiased historians speak with admiration of the great achievements of the Catholic Church.

In our days we are witnessing the ultimate catastrophic effects of the false philosophies of the eighteenth century, which, with the aid of the secularized State, gained ascendancy and finally led the nations into the abyss, in which they find themselves today.

The task of the Church, therefore, is greater than ever before, and the faithful of our days must loyally rally around the rock of Peter and unreservedly obey the admonitions and advice of the Church to do their share in restoring Society and in establishing order and peace.

The New Order—Dignity of Man

If Society is to be reconstructed, it is first of all necessary that the dignity of man is respected and that man once again is assigned his rightful place in an organic Society.

An English writer says in this regard: "A firm belief that every man, woman and child has rights just because he or she is a human being is one of the greatest safeguards of true liberty and of the dignity of the human person. It is a belief which strikes at the very root of the detestable institution of chattel slavery, for the slave is treated as though he had no rights and therefore as though he were not a human being. It strikes at the foundation of despotism and State absolutism, which treats the citizen as a mere instrument for the service of the ruler or the community. It raises the barrier against national and international gangsterism, because it is in direct conflict with the idea that a powerful group or nation is justified in making use of its strength to exploit the weakness of others . . . If men have rights just because they are human beings, and States have rights just because they are associations necessary for human welfare, we have the basis for a sound theory of personal and national liberty. . ."

The natural rights of man impose corresponding duties. Man has a duty to seek his perfection in accordance with the moral law and, as a member of the State, an association necessary for human welfare, and of Society, he has the additional social duty to co-operate with his fellow men in all morally sound endeavors for the welfare of State and Society.

Contributions for the Library

Manuscripts

MR. PETER J. M. CLUTE, N. Y.: 1946 Annual Report of the Legislative Committee, New York State Branch, Catholic Central Verein of America.

Library of German-Americana

REV. FELIX FELLNER, O.S.B., Pa.: The Benedictines Centennial Brochure, 1846-1946; St. Vincent Archabbey and College, 1846-1946.—MR. JOHN EIBECK, Pa.: Welcome Home and Centennial, St. Marys, Pennsylvania.—REV. JOHN J. GOFF, Ill.: Müller, Rev. Michael, C.Ss.R., God the Teacher of Mankind, New York, 1877; Bachmann, Rev. E. M., Uriel Ad Dium Lectorum, Louisville, Kentucky, 1912; Witter's Neues Drittes Lesebuch für Amerikanische Freischulen, St. Louis; Seeberger, Maria Cosmas, C.P.P.S., Key to the Spiritual Treasures; Müller, Michael, The Holy Mass: The Sacrifice for the Living and the Dead.—DR. ALPHONSE CLEMENS, Washington, D. C.: Johannes, Sister Mary Eloise, M.A., A Study of the Russian-German Settlements in Ellis County, Kansas, Washington, D. C., 1946.

General Library

VERY REV. JOHN FOLLER, Philippine Islands: The New Testament, translated into the Visayan language by Rev. Fr. Kaufmann. Manila, P. I., The Good Shepherd Press, 1941.—REV. LEO P. HENKEL, Ill.: Constitution and Laws of the Knights of the Ku Klux Klan, Inc., Atlanta, Ga.—HON. JOHN J. COCHRAN, Washington, D. C.: Nazi Conspiracy and Aggression, Office of United States Chief of Counsel for Prosecution of Axis Criminality, Washington, 1946, Vols. III and IV; Into the Atomic Age; Lighthouses and Other Aids to the Mariner, Newport News, Virginia, 1946.—REV. JOHN J. GOFF, Ill.: Smith, Rev. S. B., Elements of Ecclesiastical Law; Althoff, Henrico. Episcopo Bellevillensi, Synodus Diocesana Bellevillensis Quarta; The Catechism of the Council of Trent, Baltimore, 1833; Purcell, Most Rev. John B., Archbishop of Cincinnati. The Vickers and Purcell Controversy, New York, 1868; Perty, M. Die mystischen Erscheinungen der Menschlichen Natur, Leipzig, 1861.—UNIVERSITY OF THE SACRED HEART, Milan, Italy: Gemelli, Fr. Agostino, O.F.M., L'Operaio Nella Industria Moderna, Milan, 1946; Vito, Francesco. L'Economia A Servizio Dell' Uomo, Milan, 1945; Dito, Dito, Le Fluttuazioni Cicliche, Milan, 1946.—REV. B. J. BLIED, Ph.D., Wis.: The American Historical Review, Vol. L, etc., New York.—REV. CAJETAN RIEDMEIER, O.S.A., Canada: Twenty-sixth Annual National Convention of The Catholic Women's League of Canada, September 7-14, 1946.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Central Bureau Emergency Fund

Previously reported: \$16.75; St. Mary's Branch 252 WCU, Quincy, Ill., \$2; Total to including October 18, 1946, \$18.75.

Donations to Central Bureau

Previously reported: \$100.04; Mrs. M. Filser-Lohr, N. Y., \$10; T/5 M. P. Bubick, Tex., \$5; Frk Stifter, Pa., \$5; Mrs. J. C. Elliott, Oregon, \$2; St. Bonaventure Benevolent Soc., Milwaukee, Wis., \$5; Total to including October 18, 1946, \$127.04.

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

CATHOLIC CHURCH and

Institutional Properties

Offerings of various issues mailed on request

BITTING, JONES & CO., Inc.

Ambassador Bldg.

Central 4888

411 North Seventh Street
SAINT LOUIS, 1, MO.

Central Bureau Expansion Fund

Previously reported: \$840.00; Very Rev. Henry F. Schuermann, Mo., Balance for Life Membership, \$75; Minnesota Branch CCV of A, \$600; Total to including October 18, 1946, \$1515.00.

St. Elizabeth Settlement

Previously reported: \$3100.43; Greater St. Louis Community Chest, \$873.15; Miss A. Grob, Tex., \$2.50; Interest Income, \$40.50; From children attending, \$920.88; Total to including October 18, 1946, \$4937.46.

Catholic Missions

Previously reported: \$3338.55; New Castle Hospital, Pa., \$5; St. Elizabeth Society, Minn., \$3; St. Anthony's Hospital, St. Louis, \$100; Franciscan Sister, Ill., \$10; CWU of New Work, \$5; CWU of Ark., \$25; Mrs. O. Romey, Wis., \$5; Mrs. C. Bott, N. J., \$10; J. M. Aretz, Minn., \$5; Miss E. Gaertner, Ohio, \$10; J. Schaefer, Ohio, \$20.50; Peter Mohr, Kans., \$25; Frank Jungbauer, Minn., \$10; Rev. Joseph Wuest, Mich., \$100; Rev. J. J. Wallrapp, Okla., \$51; M. Mohr, Kans., \$25; Miss Theresa M. Gollwitzer, N. Y., \$100; N. N. W., Kans., \$200; Third Order of St. Francis, Mich., \$100; Rt. Rev. J. A. Vogelweid, Mo., \$305; Miss Mary Masik, Wis., \$9; St. Joseph's Hospital, Wis., \$100; N. N., Mich., \$1541.35; A. Guenther, Minn., \$10; N. N., Washington, D. C., \$2; Frank Stifter, Pa., \$5; Henry Ketz, Minn., \$300; Convent of the Sorrowful Mother, Milwaukee, Wis., \$20; S. Stuve, Mo., \$1; Rev. F. Pozek, Minn., \$10; St. Elizabeth Guild, N. Y., \$25; Mrs. J. A. Quade, Minn., \$25; Miss Bertha Conrad, Calif., \$20; Miss Anna Kress, Wis., \$12.50; F. X. Mangold, Ill., \$5; Mrs. R. Z. Gallagher, Mass., \$5; Wm. Pohl, Minn., \$85; Barney Starman, Nebraska, \$200; J. C. Jansen, Mich., \$5; Misses Margaret and Rose Buggle, St. Louis, \$5; Total to including October 18, 1946, \$6838.90.

Chaplains' Aid Fund

Previously reported: \$79.35; Penny Collection, St. Francis de Sales Benevolent Soc., St. Louis, \$1.50; CWU of New York, \$25; Altar Society, Holy Trinity Parish, St. Louis, \$5; Rev. Jos. Wuest, C.S.Sp., Mich., \$50; Total to including October 18, 1946, \$160.85.

European Relief

Previously reported: \$8212.43; A Friend, Minn., \$25; N. N., Kans., \$500; Convention Committee, Allegheny County Section and CWU, Pa., \$16.35; CCV of A, \$2000; Various Donors, Tex., \$200; Rev. Joseph Wuest, Mich., \$50; NCWU, \$2000; New Jersey Branch, CCV of A and NCWU, \$38; Rev. J. J. Wallrapp, Okla., \$3; N. N. W., Kans., \$400; M. L. Kuhl, Minn., \$25; Frk. Stifter, Pa., \$10; St. Joseph's Society, Tex., \$20; F. X. Mangold, Ill., \$5; Charles Stelzer, Maine, \$10; Total to including October 18, 1946, \$13,514.78.